

"SOME FAVORITE PASSAGES OF SCRIPTURE"—F. TREUDLY.

THE CHRISTIAN CENTURY

Vol. XXVI. August 26, 1909 No. 35

CONTENTS THIS WEEK

Editorial: "Paramount Ideals for the Centennial"

Alva W. Taylor Turns the Searchlight Upon the Tariff and
Discusses Other Significant Events

Edgar DeWitt Jones Describes Burlington, Kentucky, a Little
Town Where Thomas Campbell Established an Academy

Jasper Moses Tells Interesting Stories of "Butler's First
Graduates"

Errett Gates Discusses the Demands of the Twentieth Century
Upon the Disciples

J. M. Lowe Writes on "The Open Mind"

President A. McLean Announces the Sudden Death of Doctor
Z. S. Loftis, Missionary to Thibet

Receipts of Foreign Christian Missionary Society Increase
by Leaps and Bounds

Pages and Pages of News From the Churches

Important Features For Next Week

A NEW DEPARTMENT—"OUR CHURCH SCHOOL"—TO BE CONDUCTED BY HARRY F. BURNS.

JESUS AND THE OLD TESTAMENT—BY G. N. STEVENSON.

A REVIEW OF SOME OF THE BEST OF THE LATE BOOKS FOR AUTUMN READING.

THE NEW CHRISTIAN CENTURY COMPANY

235 East Fortieth Street

Chicago, Illinois

The Christian Century

Published Weekly by
The New Christian Century Co

235 East Fortieth St.
Chicago, Illinois.

Entered as Second-Class Matter Feb. 28, 1902,
at the Post Office at Chicago, Illinois,
under Act of March 3, 1879.

SUBSCRIPTIONS.

Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers, price \$1.50, or if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES.

Special Notice—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS.

In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES

Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

ADVERTISING.

Nothing but clean business and reliable firms advertised. Rates given on application.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each order. Cash must accompany the order to save bookkeeping.

DO YOU NEED HYMN BOOKS for Church or Sunday-school? Write for prices, care of M. New Christian Century Co.

CHURCH CLERK: Do you need church letters? We furnish a well designed letter in blocks of fifty at 50 cents. Write us, care of X, New Christian Century Co.

Believing that there are thousands of unidentified Disciples in this city and environs, the Disciples Missionary Union of Greater New York and vicinity, in order that such persons shall not be lost to the cause, earnestly requests pastors everywhere to send, without delay, the names and addresses of members from their churches who now reside in our city. Herbert Martin, 794 East 169th St., New York City.

BUTLER COLLEGE A standard Co-educational College of the liberal arts. Exceptional opportunities for Ministerial Students. Faculty of well-trained men. Training courses for teachers. Good Equipment. Address THOMAS C. HOWE, President, Indianapolis, Ind.

COTNER UNIVERSITY

Co-educational Special advantages offered to Collegiate, Ministerial, Medical, Normal, Academy, Music, Elocution, Art and Business students. Catalog and Art Souvenir free. Address Dept. C., Cotner University, Bethany (Lincoln), Nebr.

EUREKA COLLEGE

EUREKA, ILL.

Fifty-fourth annual session opens the middle of September. Outlook splendid. Buildings convenient and well-improved. Campus one of the most beautiful spots in the Mississippi Valley. Lida's Wood an ideal home for girls. Modern laboratories for biological, chemical and physical work. Excellent library of carefully selected books and the best current periodicals. Bible Department the best in the history of the College, with an increasing attendance. High standards of scholarship. Rich fellowship. Enthusiastic student body. Department of study: Collegiate, Preparatory, Sacred Literature, Public Speaking, Music, Art and Commercial.

For Catalogue and further information, address,
ROBERT E. HIERONYMUS, President.

FIFTY-NINTH YEAR

CHRISTIAN COLLEGE

AN IDEAL SCHOOL FOR GIRLS AND YOUNG WOMEN

HISTORIC old school with four large, modern buildings. Twenty-six experienced teachers, representing such institutions as Yale, Harvard, University of Heidelberg, Columbia, University of Paris, University of Missouri and Wellesley. Schools of Music, Art, Expression and Domestic Science. Full College, College-preparatory, and Special Courses. Careful attention to health and to character-training. Twenty-acre campus and athletic field. Home care. Best patronage. Certificate admits to Eastern colleges. For illustrated catalogue address

MRS. LUELLA WILCOX ST. CLAIR, President.

200 College Place,

Columbia, Mo.

1869 HAMILTON COLLEGE 1909 OF TRANSYLVANIA UNIVERSITY FOR YOUNG WOMEN

Beautiful campus of six acres. Five modern buildings, heated by steam and lighted by gas and electricity; \$50,000 recently spent in improvements.

Faculty of twenty-six, from Harvard, Yale, Vassar, Wellesley, Columbia, Berlin, Munich, Chicago and the New England Conservatory.

Three courses of study, adaptable to all, and strictly standardized to meet the best University requirements. Also Music, Expression and Art. Entrance without examination to Vassar, Wellesley, etc.

Select student body from the best homes. Delightful Dormitories. Cultural surroundings and scholarly ideals. Guarded home life, with full privileges of a University plant. Libraries, Laboratories, Gymnasium, etc.

Forty-first session begins September 13, 1909. Write today for catalogue.

HUBERT GIBSON SHEARIN, A. M. Ph. D., President, Box C C, Lexington, Kentucky

A STANDARD CO-EDUCATIONAL COLLEGE

Best work, **U**n surpassed location, **T**eachers and ministers trained for service, **L**oyal to high educational standards, **E**ach instructor a recognized specialist, **R**ight now you should plan to come

CATALOGUE MAILED ON APPLICATION

THOS. C. HOWE, PRESIDENT BUTLER COLLEGE,
INDIANAPOLIS, INDIANA

Drake University Des Moines Iowa

SCHOLARSHIPS FOR MINISTERIAL STUDENTS

Students preparing to enter the ministry or the mission field may, under specified conditions, secure scholarships, the value of each scholarship being Fifty Dollars.

Scholarships are available for above classes of students whether studying in the University High School, in the College of Liberal Arts, or in the College of the Bible.

These scholarships are provided by friends of the University and of the cause which it represents.

Full information upon application.

CAMPBELL-HAGERMAN COLLEGE

FOR GIRLS AND YOUNG WOMEN

Over \$100,000 in new buildings and equipment; 150 graduates in the last six years from all parts of the United States. Six departments as follows: Literary and Scientific, Music, Art, Expression, Physical Culture, Domestic Science and Business. All departments under the direction of competent and experienced instructors.

For catalogue and all desired information apply to

G. P. SIMMONS, Associate President,
Lexington, Kentucky.

BETHANY COLLEGE

Sixty-ninth Session opens Sept. 21. Courses offered: Classical, Scientific, Philosophical, Literary, Ministerial, Civil Engineering, Music, Art, Business, Shorthand, Oratory, and Normal. A school for both sexes. Preparatory Course prepares for any College. Normal graduates receive W. Va., first grade teachers' certificates. Attendance larger than ever before. Dormitories and special supervision for young boys and girls. Healthful and stimulating environment. Board, room, tuition and fees as low as \$125 per year. Send for catalogue.

Address, PRES. THOMAS E. CRAMBLET, Bethany, W. Va.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Paramount Ideals for the Centennial

What Supreme Characteristics Shall Our Celebration Show Forth?

The Centennial celebration of the Disciples of Christ next October will be more than a feast of rejoicing; it will be an open invitation to the world to stop and consider the principles we advocate. And we may not doubt that both ourselves and our principles will be searchingly analyzed.

It is of first importance, therefore, that our great convention should epitomize and illustrate the paramount ideals of our history.

What characteristics do we wish to be writ so large and plain in our celebration that both the casual observer and the earnest student cannot fail to be impressed by them?

We wish it to be put beyond dispute that we, the Disciples of Christ, have been dead in earnest in all this century of talk about Christian Union.

In the days of our fathers, Christian Union was a remote, impracticable and, to many people, an undesirable consummation.

But in our day it is an imminent issue.

The ideal of the church catholic is looming larger and larger in the souls of leaders in all denominations.

Every problem the modern church confronts awakens in her a sense of powerlessness so long as she is divided into sects.

The missionary problem, the evangelistic problem, the educational problem and this great, new, vague social problem—not one of them can be solved by the denominations acting separately.

Many of the great spirits in all the denominations, seeing this, are giving themselves today to a passionate advocacy of Christian union. It is in the air.

But up to date the Disciples of Christ are the only body of Christians which, as a body, has set itself consciously and systematically to realize this ideal.

The Declaration and Address, published by Thomas Campbell in 1809, the *Magna Charta* of this century-old movement, was a Christian Union pamphlet. Through all the years of phenomenal growth the Disciples have had but one aim: to draw together the scattered flock of Christ that there might be one fold and one shepherd.

The pathos of the present hour is the fact that our history is not interpreted by our brethren of the various denominations as making for Christian Union.

We are regarded by many as another divisive factor in the already confused and distraught church. To them our startling success has only this bare significance: that we have added yet another great denomination to those already existing!

Our Centennial celebration is our chance to interpret our history and to disclose our aims and motives in such breadth of temper and such unselfish yearning love as to convince the world that we are in truth not another denomination with a fixed body of doctrine and sectarian tests of fellowship, but simply Christians, standing on catholic ground, in the liberty wherewith Christ would make all his disciples free.

Besides this, our Centennial celebration should demonstrate to the world that we have solved the problem of unity among ourselves on the very basis which we proclaim as the catholic and Christian basis for the union of all Christ's people.

What we are will speak louder than what we say.

Unless we are at peace among ourselves how shall we offer a platform of peace to our divided brethren?

If in the application of our principles within our own body, we should be found outraging the liberty of any Christian brother or body of brethren on account of nonconformity in belief, what pitiable irony would there be in our attempt to unite the whole religious world upon those same principles!

We are God's experiment in Christian Union.

Before He can use us as His instrument of unity, we must show ourselves capable of embracing in our fellowship many minds of widely differing creeds and philosophies.

Before the divided church will believe union is possible at all, somebody must exemplify it.

And it must be exemplified not on a sectarian basis but on a catholic basis. It must be the unity of variety and difference, not of uniformity and precise agreement.

The truly catholic church does not turn its heretics out but keeps them in. A Christian-souled heretic is the glory of the true church of Christ.

Happily the Pittsburg convention gives promise of illustrating this catholicity. There, men of the most widely different views in theology, Biblical criticism and philosophy will speak from the same platform. They will find their unity not in doctrine but in the love of Christ and the earnest desire to more fully possess his mind and do his will.

God grant that this ideal and promise may not go unfulfilled!

Yet, great as are those ideals, there is one which transcends all others in our prayer for the Centennial. That is this:

That we Disciples of Christ might be able to exhibit a type of spiritual life so rich, so reasonable, so genuine, so independent of artificial supports and stimuli that the world would take notice of it more even than of our doctrines or our programs.

After all, the world will ask more concerning the vital inner aspect of our religion than concerning our policies of church statesmanship.

Mankind is not worrying itself greatly about church platforms.

But in our day men and women are yearning for a living God.

There was never so much challenge to the church to demonstrate its religion in life as at this hour. The old time arguments for faith are unconvincing to those who read even the surface literature of the day.

What counts most in commending the spiritual life is not an argument about it but a living illustration of it. Evermore the law of spiritual progress demands that the word become flesh and dwell among men.

And we Disciples of Christ are self-committed to this responsibility. A motto in wide use among us declares that we are set for "the restoration of the primitive doctrine, ordinances and life."

Volumes have been written, ten thousands of sermons preached on our distinctive interpretation of the doctrines and ordinances.

But has any one ever declared that we are obliged to make a distinctive interpretation of the primitive life?

As a matter of fact this last item in our motto has always been dismissed with the ingenuous assumption that the "life" needs no fresh interpretation; that the orthodox standard of piety is as near Christ's experience as we can well get.

But any one with eyes to see cannot fail to note that the weakness of modern Christianity is primarily a weakness of its spiritual life. It is a fact that orthodox piety is dangerously near being conventionalized into unreality. Its smooth-worn appeal is easily withstood by the sophisticated world. Within the church it maintains itself by constant resort to artificial stimulants.

What do we, the Disciples of Christ, have to offer the world that is better, more genuine, more Christ-like than the traditional piety of the churches?

Heretics in church forms and doctrines, do we fear to be distinctive in the use we may make of Christ's God? We who call the world "back to Christ," shall we refuse to let him take us back to his Father?

Our Centennial is the time for the striking of a great new note in our history. Having played for a century on two strings let us bring forth the full harmony of our restoration plea by touching into music the unused string of our wondrous harp.

Here is our high hope, our paramount ideal, for the Pittsburg convention: that some great soul, having found its way "back to Christ" and learned the Christianity that was in his breast, will come before the people and show us the richer possibilities of life—of every-day strength and peace and quietness and health and service—through intelligent fellowship with the God Jesus knew.

This would be indeed the highest good.

The Trend of Events

By Alva W. Taylor

SCHOOLS FOR TUBERCULOSIS CHILDREN

One of the latest humanitarian devices is a school for tuberculosis children. The little folks are taken to a quiet, healthful spot with fresh air and plenty of outdoors and taught both the things that make for education and for the overcoming of their disease. They soon learn to relax and take plenty of sleep while the proper kind of food is given them. They will ultimately be made healthy, trained young people, able to cope with the world. Meanwhile their lives are saved, they are kept from innocently infecting other children in the public schools, their homes are relieved of the burden that often is too great to be borne where children are numerous and wages small. If Gladstone was right when he said one of the chief functions of government was to protect the health of its citizens, the school boards that provide special schools for children with infectious diseases are among the wisest of governmental agents.

MISCHIEVOUS IDLE HANDS

The vacation problem in the city of children is one that is receiving wise attention. We are becoming too civilized to longer blame children with nothing to do for the mischief they get into. Active brains and idle hands will not keep the peace. The country child has plenty of opportunity to work off the superfluous energy through untrammelled play. The city child has the same energy but is trammelled with the devices of civilization in the shape of streets and houses and other folks that he will run against things in his natural and spontaneous efforts to "do something." The remedy is not to blame him or deplore him or stunt him by shutting him up neither to endure him and finally send him to jail for something he does because he just grew up that way. The remedy is to deal with him as wisely as a farmer does with his colts, at least, and give his boundless nature a chance to exercise itself in a place where he cannot hurt himself, and since he is human, to add to it a direction that will further humanize him. This is being done now in vacation schools. The little chaps are given a sort of nature study school, a playground training during the summer. Their superfluous energies are directed instead of being allowed to run into things or to explode both to the menace of society and of the child. Chicago cared for 8,000 this summer, nearly double the number of last year. This work was begun by women's clubs and philanthropic societies until the school board was convinced. Now that its virtues are manifest it will doubtless become a regular part of the school activity in large cities.

WILL WOMEN BE BOTH EDUCATORS AND EDUCATED?

We spend \$500,000,000 annually on the education of 20,000,000 children and young people. We employ nearly half a million teachers and seventy-eight out of every 100 of them are women. Their average wage is \$44 per month as against \$56 for the men. This is accounted for by the fact that men fill most of the superintendencies, where salaries are high, while women teach practically all the country and grade schools. Here is one vocation where woman receives like pay for like work done. Women will come into these higher positions ultimately to a larger degree. Mrs. Young has been made superintendent of Chicago's schools at a salary of \$10,000 per year and it is generally accepted as a wise election. She is sixty-three years old and has spent her entire life in the city's public schools.

But women are not only our educators but the question may be asked if they are to become our educated. Girls predominate in all our public schools. In the grades they number 56 per cent as against 44 per cent of boys. In the high schools they likewise outnumber the boys. They are now admitted to all but three of the state universities. But few of the great universities refuse to admit them and most of those provide an auxiliary school of equal standing for them. In some of the co-educational higher institutions they bid fair to soon predominate and two of them have arbitrarily limited the number to be received to prevent it. Equally significant is the fact that they average higher grades than do the men.

This can hardly be said to be the result of woman's greater aspiration for education. It is due to the fact that boys are sent to the shop and fields while girls have more leisure from the responsibility of systematic tasks and also doubtless to the fact that they must prepare to become teachers, that vocation that is so rapidly becoming theirs and is so inviting to them as compared to work as domestics or factory girls.

But women have another title to recognition as the coming educated class. Their clubs and reading circles number thousands. They have become the semi-leisure class in our economic life. Their work in the home lends itself more easily to such opportunity than does the man's work at desk, shop, or plow.

EDUCATION IN RUSSIA

Russia proposes to establish some 150,000 more primary schools. But 3.3 per cent of her population goes to school. In United States we send nearly 22 per cent. At this Russia has almost doubled the percentage of her school population in the last quarter century. Twice as many boys as girls attend the elementary schools already established. There are nine universities and a number of technical schools and about half a million attend middle schools. The universities are frequently closed because they become the hot beds of patriotic sedition. Education is dangerous to tyranny but ignorance is more dangerous to government. Thus Russian bureaucracy is between the menace of a great illiterate mass catching the *zeit geist* of freedom and arising to anarchy and the danger of education as a leaven of progress.

We spend an average of \$28 per annum for the education of each pupil. Russia spends an average of \$10. Seventy-three per cent of her people remain illiterate. Germany, Switzerland, and the Scandinavian countries have but 1 per cent of illiteracy. In the United States there is 10 per cent—the most of it of course among the illiterate immigrants from Russia and lands like Italy and Austria where from one-third to one-half of the people can neither read nor write, and among the negroes of the South where about one-third are illiterate.

Russia's hope is in education. Modern revolutions are more economic than political even. The masses in Russia are on the edge of dire poverty at all times. They are deprived of much to do with and know little what to do with the little they possess. Education will create new demands and new abilities to do.

"RED RUBBER" AND THE CONGO

Nothing struggles so desperately or surrenders so bitterly as vested interest. It is bourbon by nature and proceeds, in the end, on the theory of "after us the flood." It will placate and compromise for personal advantage and strive to allay the rising wrath but it will not surrender until dragged to the block.

United States has joined Britain in refusing assent to Belgian assumption of rule in the Congo until assurance is given that the natives will be protected in their rights and the freedom of trade guaranteed. Leopold is a crafty financier. He sought to escape the storm by transferring the rule of the Congo to the Belgian government but behind it all preserving substantial guarantee of his interests. No arrangement has yet been made to restore landed rights to the natives. Until that is done they are robbed of their patrimony and made the serfmen of foreign syndicates. Wrath is rising in England and Sir Edward Grey, the foreign minister, is strongly with popular feeling in the matter. The British populace are not moved by land grabbing interests as has been accused. No public arises more powerfully to humane interests than that of England once it is aroused.

Two of the missionaries that gave most damaging evidence on the "Red Rubber" atrocities have been cited to appear at the mouth of the Congo in answer to charges of libel. This is more than a thousand miles from their homes and they must come by portage and boat. M. Vandervelde, the able socialist leader in the Belgian parliament, has announced his intention of voluntarily going to the Congo to defend them. The greatest fear of their friends was lack of adequate defense in French language. Again the effort to relieve the world may be their undoing.

NEWSPAPER LYING

After the murder of Elsie Siegel in New York's Chinatown there was an anarchy of words in the editorials of daily papers of the yellow type denouncing missions. No doubt mistakes have been made by overzealous women overstepping the bounds of good

judgment in efforts to teach Chinese men. But to quote Sir Robert Hart as saying "no Chinaman was ever converted or ever will be" and then hang editorials on the supposed statement of that eminent man, charging that no Chinaman ever came into a Christian mission without either a lustful or a commercial intent, is to reach the depths of intellectual anarchy and unreasoning race hate. Now to find that the quotation from Sir Robert was an unqualified lie does not help these hasty purveyors of nasty yellow sensations. Sir Robert indignantly answers that not only did he not say the above but that he repeats what he has said on many occasions—"that the Word of Life is nowhere sown on barren soil" and that in the Boxer rebellion "thousands of Chinese Christians bowed to death rather than recant." Minister Conger said "you will search history in vain for more glorious examples of martyrdom * * * they suffered and died by thousands rather than give up one iota of their faith."

Yet even religious papers will quote as authoritative the reports that a certain professor has said the Bible is not to be used in Sunday-school instruction and conduct the kind of crusade among its readers that a mad dog does on a city street when what the professor really said was that there must be a selection of Biblical materials for Sunday-school instruction. The daily paper lied with the utmost deliberation because it knew its readers liked sensation and the religious press circulated the lie with great zeal because it served its purpose of discrediting its foes in the world of orthodoxy. Which is the yellowist?

THE NEW TARIFF AND THE POOR MAN'S CLOTHING

The wholesale houses report raises in woolen and cotton goods since the enactment of the new tariff law. We import some 50,000,000 pair of cheap stockings each year. They run from eight to twelve cents per pair in value. The Dingley law taxed them from five cents to eight cents per pair. The new law raises the tax an average of three cents per pair. The poorer classes alone use them. The hosiery makers of Pennsylvania alone benefit by the tax and great is the name of Senator Penrose among them. They will give a great banquet in his honor and their employees will march before him.

We export \$50,000,000 worth of cotton goods each year. We cannot use all we make. Cotton is the cheapest of cloths and thus

any raise in price strikes the poor hardest. The new law raises the tariff tax on various kinds of the cloths that are rated as necessities, from 6 to 500 per cent. Many of the increases are from 50 to 100 per cent. Muslins valued at less than seven cents per yard are raised 150 per cent if unbleached and 500 per cent if bleached. After citing some of the above facts and proving them from statements prepared by the Treasury Department, Senator Dolliver (Rep.) said—"and yet the statement has been made here that only minor and insignificant changes had been made in that schedule. The American people are being duped with that kind of humbug and misrepresentation. I denounce this as an organized conspiracy against the American people." He charged that it would likely mean a reorganization of the cotton manufacturing business with "millions of common stock issued against the statutes of the United States."

TOM JOHNSON'S "CRUSHING DEFEAT."

Tom Johnson has again been "crushingly defeated." This is the last of the numerous "crushing defeats" the Phoenix-like Tom has endured in his ten years fight for the people of Cleveland and, incidentally, for all the cities of the land.

His last was defeat in a public referendum on the granting of a franchise to a new street car company to operate three cent fares on one of the streets of Cleveland. It was meant to be the thin end of a wedge for the ousting of the old companies and a complete reorganization of the street car business of the city and a complete victory for Johnson in his long battle for the three cent fare. It was defeated by one vote in twenty with 15,000 who registered not voting. The corporations, banks, "Big Business," all the purchasable votes, and the "chaplains of the wicked wealthy" were against it and with them many who honestly are for whatever "Big Business" advocates, blindly thinking their own success depends upon the successful.

This throws the whole matter back to the basis proposed by Judge Taylor, viz., that the fare be fixed at three cents for a straight ride with one cent for transfers; that an arbitration committee be appointed to appraise the property of the street car company and that if the above arrangement as to fares does not produce 6 per cent profits the fares shall be raised to seven for twenty-five cents. This is the measure of Mayor Johnson's "crushing defeat."

Editorial

CAN we afford to die? This is the question put by Rev. Quincy L. Dowd in an article in *Unity* on "The Growing Burden of our Funeral Customs." In traveling in European countries he made a careful study of the customs connected with the burial of the dead and found that in Great Britain, Belgium, Switzerland, Italy and France they are far more intelligent and civilized, not to say Christianized, than we of America in this matter. In Japan the Buddhist scale of costs is a mere bagatelle compared with what a Chicago or St. Paul undertaker figures out. An American, he adds, "would save money for his family to buy passage to Japan and die there." Here are the items which make up the American undertaker's bill of wrongs:

(Copied from one of Wm. Dampier & Co., St. Paul, Minn.)

(1) Obituaries—press	\$ 1.50
(2) Hearse	10.00
(3) Carriages (8)	32.00
(4) Flower wagon	
(5) Cemetery (Oakland) fixing grave for interment.....	11.00
(6) Draperies, black silk ribbons	3.50
(7) Gloves (silk)	6.00
(8) Embalming (Chicago price)	25.00
(9) Dressing	
(10) Shaving the corpse (a charge made in Los Angeles).....	15.00
(11) Attendance at grave	15.00
(12) Engraved plate on coffin.....	
(13) Outside case (slate box or vault).....	35.00
(14) Burial suit	
(15) Miscellaneous, chairs	2.00

There may be added to this a fee to the minister, though seldom. If singers are hired it means for each \$5.00.

The major part of this modern unchristian and senseless style of burial is utter waste and worse. Give a moment's thought to it! Splendid cloth-covered boxes, lined with satins or other costly stuffs,

handles of bronze, and silvered plate engraved, all this borne to a crematory and thrust into a fiery furnace to be consumed in a moment! If not so consigned to destruction, then lowered into the ground, in an instant lost to sight, and then left to decay! Perchance a cement box has been let down as a receptacle for the coffin, thus to hinder the quick return of dust to dust. Then, too, the tasteless smother of flowers. I am convinced that the church should protest against certain abuses in the conducting of modern funerals in which she bears a part. The church ought first to know the tragedies bound up with modern burial costs, and to try to protect society from this inflicted burden. We who are ministers might, if we had the courage of good sense, avoid the ridiculousness of much of it, the sheer paganism and vulgarity not infrequent in ordering obsequies, though to be sure, so fallen is the minister in these days from any but a perfunctory part in affairs even of his own office, that he is never consulted about preparation for a burial, and offers no real help to the bereaved."

THE two popular leaders of progressive religious thought in Chicago and the West during the past generation were David Swing and Hiram W. Thomas. Both were the subjects of heresy trials, one in the Presbyterian, the other in the Methodist church. Professor Swing withdrew from the Presbyterian ministry when his opponents, led by Dr. Francis L. Patton, now president of Princeton Theological Seminary, announced their purpose to continue the fight to the Synod after Professor Swing had won in the Presbytery. Dr. Thomas was convicted of heresy on his first trial and deposed from the ministry. Both heretics founded independent churches in the heart of Chicago—Professor Swing's, the Central Church and Dr. Thomas', the People's Church. For nearly a quarter of a century they held forth, preaching to great congregations. Professor Swing died a dozen years ago and was followed by Dr. Hillis who in turn was followed by Dr. Gunsaulus, the latter now preaching to one of the largest, if not the largest, Sun-

day congregation in the English speaking world. Dr. Thomas resigned his pulpit shortly after Professor Swing's death. His successors could not wear his mantle and the People's Church has passed away. Two weeks ago its founder passed away at his home at De Funiak Springs, Florida, in his seventieth year. His funeral service was held in Chicago last week at Abraham Lincoln Center where a great throng of citizens assembled at the inconvenient hour of noon to honor his memory. Jenkin Lloyd Jones spoke of him as "Chicago's great commoner, prophet of the open mind, and friend of everybody." Probably no two preachers have written their thoughts so deep in Chicago's life as these two. Swing was a poet-preacher, Thomas a philosopher-preacher.

IF ONE has in himself the love of a game or a contest he cannot fail to be intensely interested in the race the Foreign Society is making this year against its own record of last year. Our news columns last week showed a statement from the secretaries announcing that the receipts for Foreign missions were now \$50,000 ahead of last year, there having been a gain during the first ten days of August of \$6,161 over the corresponding period last year. Our secretaries have set their hearts on making a gain of at least \$60,000 before the Centennial convention is held. All our readers will watch intently the reports sent out from time to time. The growth of the missionary vision and responsibility among the Disciples in the past quarter century is more significant than any other feature of our movement which we can celebrate at Pittsburg. It betokens the essential soundness and spirituality of the brotherhood's heart. It shows that our ideal of speaking where the Book speaks is taken broadly and seriously with us; that we do not interpret the great communion partially but comprehensively, regarding the command to "go" as equally imperative with the instruction to "baptize" all believers. Ours is a rich brotherhood in this world's goods and growing immensely richer each year. Nothing can stay the momentum of our purpose to lead all the denominations early in our new century in the divine business of carrying the gospel to the ends of the earth. Only while we are rolling up the increase for Foreign Missions let us not forget that Church Extension has the right of way in September!

OF THE total church membership reported by the various religious bodies and classified by sex the Census Bureau of the United States reports that 43.1 per cent are males and 63.9 per cent females. Among Protestants the disparity is greater, only 39.3 per cent being males, while in the Roman Catholic church the males formed 49.3 per cent of the total membership. The almost equal division of the sexes in the Catholic church is no doubt due to the fact that their statistics take account of christenings, thus including all the children of the family as well as the adults and not active members only but all adults that have ever been baptized. Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians, and Protestant Episcopalians, the percentage of male members decreasing in the order shown, and there being but 35.5 per cent of males among the Episcopalians. Among the Christian Scientists only 27.6 per cent were males, and of the Shakers but 21.3 per cent, but in the Greek Orthodox church 93.9 per cent were males.

Of the total estimated population of the continental United States in 1906, the church members formed 39.1 per cent, as against 32.7 per cent for 1890. Of this 6.4 per cent increase the Roman Catholic church is credited with 4.4 per cent, and the Protestants with 1.8, the remainder being divided among all other denominations.

The total church membership for 1906 was 32,936,445, of which number the Protestants were credited with 20,287,742, and the Roman Catholics with 12,079,142. Of the Protestant bodies the Methodists numbered 5,749,838, the Baptists 5,662,234, the Lutherans 2,112,494, the Presbyterians 1,830,555, and the Disciples 1,142,000. The rate of increase shown for the Roman Catholic church is 93.5 per cent, which is more than twice that for all the Protestant bodies combined.

A WHOLESOME and in a high degree effective rebuke is that which Professor George Herbert Palmer of Harvard University is administering the irresponsible American press. He has been twice the victim of the wanton methods of such newspapers this summer. In his attempt to recover the personal dignity which the reporters dragged through the public prints he has taken occasion to say the indignant things that he has a right to say. In *The Congregationalist* Professor Palmer makes reply to the report that he was about to be married again, a report that was given publicity at the very time he was participating in the unveiling of a tablet in memory of his late wife, Alice Freeman Palmer, at Radcliffe

College. Professor Palmer declared that story to have been fiction pure and simple and that the alleged interview in which, it was insinuated, he had allowed the publication of the report, was never had. Later one of the yellowest of the Boston papers took a facetious sentence from a serious address Dr. Palmer made at Radcliffe College and on the basis of this sentence ascribed to him an "Address on Flirting," in which he is described as encouraging this frivolity. Now he remonstrates in *The Outlook* against the copying of this "story," which originated in the Boston paper. Professor Palmer says, "Reports of my depravity have lately been sent to me from English and French papers, and in a recent number of *Life* I appear in a capital cartoon, my utterance being reckoned as one of the principal incidents of the month. It apparently did not occur to any of my abusers to look up the evidence of my folly. I dare say it was the very unlikelihood of the tale which gave it currency. I was in general known to be a quiet person, with no liking for notoriety, a teacher of one of the gravest of subjects in a dignified university. I had just published a largely circulated biography, presenting an exalted ideal of marriage. It struck the press of the country as a diverting thing to reverse all this in a day, to picture me as favoring loose relations of the sexes, and to attribute to me buffoonery from which every decent man recoils. The low state of the editorial conscience in the daily press is rendered possible, Professor Palmer says, by the "lazy credulity of the public," a public which knows well enough the "recklessness of journalism as clearly as do I on whom its dirty water has been poured. Yet readers trust, and journal copies journal." Considering the vast influence of the press in modern life the most important asset in the moral progress of society is the development of an editorial conscience. And this conscience is needed in editorial offices in religious as well as in secular journalism.

AN INTERESTING illustration of the application of the principles of higher criticism outside of the Bible is afforded by our foolhardy contemporary, the *Christian Standard*, in its last week's issue. A contributed article by J. B. Jones on Professor George B. Foster makes an attack upon Professor H. L. Willett by quoting detached sentences from a recent editorial in *The Christian Century* on the Foster case. On the basis of the quotations from this editorial Professor Willett is made out to be a "champion" and defender of the Baptist heretic. Not to characterize it too seriously, this is, at least, a pretty "nervy" thing to do. The *Christian Century* has more than one editor. The editorial on Professor Foster had no name or initials attaching to it, nothing to indicate who of the various writers on our editorial staff had composed it. But Mr. Jones is so sure of Professor Willett's authorship of the article on the strength of purely "internal evidence" that he goes the length of calling him "a defender of the most iconoclastic enemy the Christian religion has ever had." We would be interested to know what are the ear marks of Professor Willett's style in the editorial referred to. Some occult method of identifying the authorship of documents, unknown to the experts, must be in the possession of the *Standard's* contributor. It always seemed to the present writer that it required a good bit of assurance to pick out a passage in the Old Testament and assign it to a particular author whose name does not appear in connection with it. But the safety of the higher critic who deals in ancient writings is that both the real writer and the one to whom the book is assigned by the critic have been a long time dead. There is no danger of their rising up to embarrass the said critic. But J. B. Jones is a critic who presumes to assign an unsigned writing to a man still quite alive, and to make a personal attack upon the alleged author on the strength of a mere guess. We do not know that the editorial in question does not express the views of Professor Willett, but we submit that for the editor of *The Standard* to allow a correspondent to make an unauthenticated article the basis of a vicious personal characterization and himself to echo the characterization in his editorial column is rather a fool-hardy piece of journalism.

When to this fool-hardiness is added palpable misrepresentation of the editorial from which quotation is made, the offense becomes yet more serious. One could not find a more dishonest use of another's words than Mr. Jones has made of *The Christian Century* editorial. Because our statement treated Professor Foster like a gentleman, acknowledging his scholarly attainments and his personal graciousness, he editor of the *Standard* calls the alleged author of the editorial, "the special apologist of this blasphemer." The fundamental and fatal criticism we urged against the Foster book our detractor passes by in silence. Mr. Jones does not add to his reputation among his brethren when he lends himself as an instrument of the *Standard* in reviving the unholy warfare to which an indignant brotherhood put a stop not many months ago.

Some Favorite Passages of Scriptures

Interpreting the Value of Scripture to the Spiritual Life

By F. Treudly

To him who has ever read in Ruskin's *Praeterita*, the testimony of this great man to the power of God's Word, not only as an instrument of inspiration to holy thought but for forming his own style upon those lines, exquisite lines which showed him the supreme master of English prose of the nineteenth century, there must have come some notion of the true significance of this great book for human life and its fitness for our daily needs. The Bible stands forth as a power full of immortal vigor summoning into active life the crude energies of men, ripening them and refining them in process, directing them into activities appropriate to beings formed in God's image, and filling the hearts of the obedient with love and gratitude for such a destiny as is therein set forth and proven in the unfolding of life's deepest experiences.

Logic is the science which deals with proof. It analyzes the fact of experience in order to determine casual relationships. It is the science of reality. But spiritual reality is self-conscious life and gives its deepest proofs in terms of feeling. The sense of worthiness is the consciousness of the fact that deeds and aspirations are in harmony with the true self which is the self not only of today but of yesterday, tomorrow and forever, not of one place but of all places, not of one event but of all events, not of the self as an individual but as the representative of all other selves and an expression of an infinite One in whom "we live, move and have our being." God's word is the logic of life so plainly set forth that "the wayfaring man though a fool may not err therein."

Let the reader in the light of these remarks turn if he will to that noble volume by Prothero "The Psalms of David in Human Life" and note the effects of David's words upon multitudes of persons in every walk of life and in every condition of experience. Above all let him consider the comforting nature of these words and their healing power in times of extremest need and he will see how David was at one with all mankind. He had worn the purple and the sackcloth, had sat on thrones and on footstools, had been victorious and defeated, had marched at the head of armies and had been pursued by them, had felt the favors of the world and its scorn, had loved and lost, had aspired to the courts of heaven and had been thrown into the jaws of hell, had basked in the sunshine of God's favor and withered beneath the vengeance of His righteousness, had felt every emotion of the soul from the sinless hope of a lovely youth to the grasping passion of a sensual despot possessed of unlimited power. His harp was indeed of a thousand strings. This was David but because his was an unending warfare with his baser self, ending at last in triumph, he could sound every note capable of being heard by man and ages at its true worth every moral value possible to humanity. The Psalms are God's workings in and through David upon the human race. They are proof of the divine within him. It is the divine within us that enables us to read and understand.

The writer's youth was associated with a dear old man who was wont each day at its beginning to assemble about him his family to read from God's Word and briefly to comment thereon. Time and again and again all the Psalms were read in his hearing but he recalls with great distinctness the first, eighth, fourteenth, fifteenth, nineteenth,

twenty-third, twenty-fourth, twenty-seventh, thirty-second, thirty-eighth, fortieth, forty-first, forty-second, forty-sixth, fifty-first, fifty-fifth, sixty-second, sixty-seventh, seventy-first, ninetieth, ninety-sixth, ninety-seventh, 103d, 104th, 105th, 107th, 121st, 122d, 125th, 136th, 139th, 148th. With much reverence were they read and dwelt upon, the old man seemingly entering into the very sanctuary of life and issuing forth like a prophet bearing in his heart a burden of truth. Great men are always serious for the staple values with which they deal are of immortal texture. The garments which they wear as the covering of their souls are dipped in the colors of Paradise. Common things take on uncommon values. Plain, obscure life is woven in the same pattern. All good men work and live as ever in the great Taskmaster's eye.

In his recent list of books worthy of a place upon the "five-foot shelf" ex-President Eliot recommends a life of St. Augustine. Those who have had the fortune to know something of this great man will linger over that passage of his life where he tells us how in the garden of the Cathedral of Milan he heard in his meditations so painful with doubt a voice which said "Tolle, lege; tolle lege." He opened the Scriptures and his eyes fell upon the closing words of the thirteenth chapter of Romans. Why did these words take such hold upon him. Had the prayers of his mother Monica offered unceasingly throughout his life aught to do with this experience? Had those hours of reverential intercourse with this great woman upon the sacred theme any bearing, reaching possibly across the vale of tears made so by his invasion of the personality of others in the interest of his merely temporal self, to bring truth more firmly to his mind? When God fails to strive with men it is not meant that he casts men off but that men cast God off. They simply cease to hear. The din of the world's lustful clamor quenches the still small voice. God's voice could speak at last and be heard by St. Augustine. Out of his sinful life he arose and from a hater of the faith he became faith's greatest defender because at last he was enabled to return to himself, God's man at work out in the open, upon the great highways of life. No partial narrow life was for him hereafter. It was to be, in his own words, "a whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and the whole world for my parish."

How many passages of Scripture laden with meaning have become permanent possession of mine, being the gift of others; from Robertson of Brighton whom I love, in his sermon upon Isaiah 57:15, from a dear sister ostracized for the teaching of negro children in the South after the war, finding refreshment in James 1:5, from my father again comparing the first letter of John to a counterfeit detector, a comparison very clear to those whose experience antedates the Civil War, from Prof. R. G. Moulton estimating the recorded speeches of Moses as the finest ever written, and to me that passage so expressive of the fullness and completeness of his life summed up the closing words of Joshua 24:5.

How many thoughts have come to me out of my own reading of words filled with the "power of an endless life."

In my college days as an undergraduate student I heard a great sermon upon Paul's philosophy of salvation based upon Second

Corinthians 3:18. Thereafter these words were charged with meaning never to be forgotten. In those days also I heard a sermon upon Proverbs 21:4. A deep impression was left upon my mind of the utter folly of labor merely in behalf of ones' self, since labor for the mere self is the consummation of evil because it means the extinction of life. I recall a fine discourse upon amusements based upon Philippians 4:8, emphasis being laid upon "whatsoever things are of good report." I then learned in part to understand more clearly that one cannot fling with impunity evil practices in the face of those who have wrought nobly and against which practice they have made their protest. I heard many years ago a great discourse by O. A. Burgess upon these words, "And Jesus was about thirty years of age when He began to preach." How grandly he taught the lesson that adequate preparation is needed for a great life work. I once listened to a sermon by one called the "Boy Preacher." He seemed a mere boy and yet he had shaken the city of Indianapolis as few men have ever done and as I listened I wondered whence came his power. I did not enjoy him. He spoke upon the text, "Quench not the spirit," and yet, despite my protestations against his mannerisms, he drove that truth home with great force.

Finally I think the supreme words uttered upon this footstool are found in Luke 23:24. What makes them so supreme? They are the words of Him "who bore our sorrows and was acquainted with grief," and in these words the true interpretation finds the supreme attestation of his own worth and the divinity of his Lord.

As the years go by I find myself more and more appreciative of the following words found beneath the pillow of a dead soldier in the Civil War:

O holy, holy Book of God,
There are no words like thine:
The tones that angels bow to hear
Flow through these lines divine;
And come with Love's own melody,
From the King's heart to mine.

Singing in the Rain

Last night I heard a robin singing in the rain,
And the raindrops' patter made a sweet refrain,
Making all the sweeter the music of the strain.

So, I thought, when trouble comes, as trouble will,
Why should I stop singing? Just beyond the hill
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer
Makes the burden lighter. If there falls a tear,
Sweeter is the cadence in the song we hear.

I have learned your lesson, bird of dappled wing,
Listening to your music with its lilt of spring,—
When the storm-cloud darkens, then's the time to sing.

—Eben E. Rexford, in Unity.

Burlington, Kentucky

The Little Town in Boone County Where Thomas Campbell Established an Academy

By Edgar DeWitt Jones

Coming into Cincinnati from the west, either over the "Big Four" or the "B. & O. Southwestern," the trains run for fifteen miles through the valley of the Ohio and Miami, and almost parallel with the first named river. As the traveler looks out across the Ohio he sees rising abrupt and precipitous the sentinel-like hills of Old Kentucky. If it is winter, he will see them bare and bleak; but if it is spring or summer, he will see them beautiful in green leaf and tangled vine. From the first glimpse of the Kentucky shore near Lawrenceburg or Aurora, Indiana, until the train passes Anderson's Ferry, Ohio, those hills are in Boone county, of which Burlington, where Thomas Campbell once presided over an academy, is the county seat.

Boone county is, of course, named in honor of the great pioneer and pathfinder, Daniel Boone. In several ways the county is of unique and historic interest. It is the most northern county in the state; is shaped like a horse shoe, and has a river front of fifty miles or more. Many years ago the bones of a rare species of the mastodon were dug up at what is now known as Big Bone Springs, and the geological formations in many parts of the county are sufficiently unusual to attract the scientist and "rock hunter." Then, too, Boone county is the setting of John Uri Lloyd's novels, "Stringtown on the Pike" and "Warwick of the Knobs," tales that depict passion and prejudice as they existed there fifty years ago. Parts of the county are fertile and the home of prosperous and hospitable farmers, with fair and winsome daughters. (I ought to know, for I wedded one of them.)

In so far as the Disciples are concerned, this soil must be reckoned as historic ground, and this aside from the fact that Thomas Campbell taught school at the county seat. Many famous men among us preached regularly, debated, or held meetings here. Walter Scott, A. Campbell, Benj. Franklin, James Challen, Philemon Vawter, W. S. Keene, W. J. Howe, J. F. Rowe, J. S. Sweeney, Frank G. Allen, and Thomas Arnold, not to mention names of younger men are among those who labored here abouts to restore Apostolic Christianity. At Petersburg on the Ohio; Walton in the extreme southern part of the county, at Bulletsville, Florence and Bellevue, we have comfortably housed congregations, besides the strong country churches known as "South Fork" "Beaver," and "Point Pleasant."

But Burlington, the county seat, the town where Thomas Campbell once taught, what of it now, and what of the tradition of Campbell's enterprise there as it may be gleaned today from the aged and white-bearded lips of old men whose fathers sat in Campbell's classes—what of these things?

The spot where the school or academy building stood is now occupied by the modern brick residence of State Senator S. W. Tolin. Twenty years ago the old brick—the very same one in which Mr. Campbell taught, was torn down. Many of course remembered it; but no one has a picture of it or knows where one may be found. It was a substantial building and was built of brick. That much we know.

There is living at Lawrenceburg, Indiana, an old man whose father attended the academy, and who has in his possession, so I am told, a roster of all the pupils, exactly seventy in number. Of course not one is

living now. As to the details of the incident that led to Mr. Campbell's giving up his school and shaking the dust of Burlington from his feet, there is some difference of tradition, but none material. It was the objection of the Burlingtonians to his teaching the negroes, that is why Mr. Campbell left. Whether it was in the woods that he taught them, as some aver, or in his study or sitting room, as others say; it was the objection of the people to his teaching the negroes at all that resulted in the closed school and the departure from the place of a most cultured and kindly man.

ceptions to this general rule—men who are loyal and faithful to the cause.

There are five church buildings in the town, but only one congregation that has much strength or life. This is the Baptist, which has preaching twice a month and most of the time a resident preacher.

There is a Methodist church also, which, while it is not abandoned, has only a handful of members and is kept up by heroic effort against heavy odds.

There used to be a Presbyterian congregation and the meeting house is there yet, but it has been many months since a service



Thomas Campbell.

The town of Burlington is a small and typical county seat of northern Kentucky. I should guess the population to be five hundred, with a conviction that I am throwing in a hundred for good measure. It is, except on court days, one of the quietest, and most sleepy of places. Twice a day the "bus" brings the mails from Erlanger, seven miles away on the "Queen and Crescent." Politics is the subject nearly always up for discussion by the men who loaf about the court house or sit in front of the stores, whittling sticks and chewing infinite tobacco. There is, however, a fine spirit of hospitality manifest in the little place and the women folk are famed for their good cooking. There are yet left a few families who keep up the traditional customs and manners of southern social life of fifty years ago, but they are not many, and fast passing away.

It is not pleasant to write the truth about Burlington, religiously especially, when one has partaken of the generous hospitality in some of its homes. It is doubtful if there is a town of like size anywhere that is so absolutely indifferent to the church and its claims. Very few of the men attend church at all, though there are some notable ex-

was held in it. This building, I am told, has been or will be purchased for a library. There is a Universalist church there—a large frame edifice, but with only two regular members; though I should suppose universalism to be the popular doctrine with the majority of Burlington's men. Services are occasionally held in this church, the preachers being imported from Ohio or Indiana. I was about to forget the Colored Baptist church, which, in a sense, is perhaps the liveliest of all.

The Disciples used to have a flourishing congregation in Burlington years ago, and a commodious brick meeting house. But the congregation disbanded, the building was torn down and today Mr. George Hughes' law office occupies the site. I am glad to report that there seem to be better things in store for this sleepy, self-satisfied, but not uninteresting little town. There has gone recently to the place Edgar C. Riley, a bright young man of a fine old family, whom I ordained to the ministry before I went to Franklin Circle, Cleveland. Brother Riley graduated from Kentucky University, preached much in Northern Kentucky, and was assistant to Frank M. Dowling at Pass-

denn, Cal., having entire charge of the church when the latter was abroad. Bro. Riley preaches at Walton, Beaver, and Bullets-ville and, as was noted above, resides at Burlington. He is also principal of the new graded school at Burlington, and recently was successful in his candidacy for County Superintendent of Public Instruction. His wife is a Boone county girl, a member of the Terrill family, one well-known and much respected throughout Northern Kentucky. Bro. Riley is a bright and popular young

minister with a wide acquaintance in the county. He has had opportunities to take more remunerative fields, but has refused them in order to raise the standard of religious and educational interests in his native county. He will make a large and much-needed contribution to the town where ninety years ago Thomas Campbell sought to establish an academy and abandoned the project because of the prejudice of the time and the place.

escort committee. He entered the church, whispered to Mrs. Burns to give him her shawl, hid it under his coat, and whisked her out through the crowd without their recognizing her.

Meanwhile the northern boys inside formed a flying wedge and dashed out the other door while their tormentors were still looking for the young woman. The ten gathered in Mr. Burns' room to await developments. They did not have to wait long. The excited and baffled southerners were preparing to take the place by storm when they were greeted at the front door by the man of the house and his two stalwart sons armed with shot guns. The chivalry of the South beat a hasty retreat before this very logical argument. The boys then assembled across the street vowing instant vengeance on any northerner who dared venture forth. A little after midnight Mr. Burns' host becoming tired of the noise, ordered the crowd from the vicinity at the point of his gun.

Next morning the ten northern students were refused admission to their classes. They were notified that a complete and immediate apology was the only thing that could save them from instant expulsion.

Not being able to imagine what they had to apologize for, they stated their case to the faculty. The southerners, hearing of this, let the faculty know in no uncertain terms that there would be all kinds of trouble if any concessions were made to the "Abolitionists."

The ten remained true to their convictions. In the face of public sentiment and of state law in Virginia, the college authorities dared do nothing for them. Their expulsion by the college was solely in the interest of peace, and was in line with the sentiments of most of Bethany's supporters. Horace Greely took the matter up, and wrote a stirring editorial in the Tribune, commending the stand of what he called "The Immortal Ten," and denouncing in his most scathing terms the action of the college.

The grave students were welcomed by Ovid Butler and the authorities of the Indianapolis school, though Bethany threatened to sever all fraternal and spiritual relations with the new institution. The students were even denied their church letters. Next

to Oberlin, Northwestern Christian University was the first western college to receive men and women on equal terms. The co-educational feature was Ovid Butler's especial pride, and he was highly gratified to have a woman in the first graduating class.

Mr. Burns died a year after his graduation, and Mrs. Burns, after teaching for a time in the college, married the late A. M. Atkinson. Mrs. Atkinson now lives in Indianapolis, and is the sole survivor of Butler's first graduating class.

"These are the things I prize

And hold of dearest worth:

Light of the sapphire skies,

Peace of the silent hills,

Shelter of forests, comfort of the grass,

Music of birds, murmur of little rills,

Shadows of clouds that swiftly pass,

And after showers

The smell of flowers

And of the good brown earth;

And, best of all, along the way,

Friendship and mirth."

—Henry Van Dyke.

Butler's First Graduates

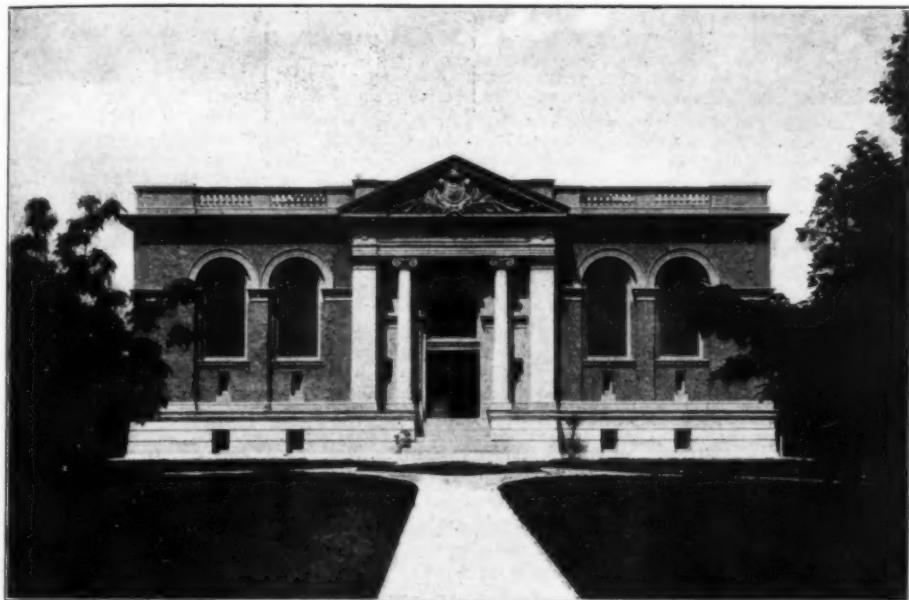
A Story of the Strenuous Days When Politics and Theology Did Not Mix

By Jasper T. Moses

Butler College is peculiar among most of the smaller colleges in that it was able to graduate a class at the end of its first year of existence. Northwestern Christian University, as it was then called, opened in the fall of 1855. In the following summer, Philip Burns and John Kimmons re-

discourse. In illustrating the value that men set on freedom, he spoke of the liberation of the Russian serfs and mentioned England's recent payment to free the slaves in the West Indies.

Immediately the preacher was interrupted by cat-calls and jeers. About half the



Bona Thompson Memorial Library, Butler College, Indianapolis, Ind.

ceived the A. B. degree and Mrs. Nancy E. Burns was made a Bachelor of Science. The history of the class, especially before it entered old Northwestern, was known all over the country, and thereby hangs the tale that we are telling.

In the summer of 1855 there were ten northern students in the junior class of Bethany College. Among these were the three first graduates of Northwestern and H. W. Everest, a distinguished scholar and preacher, who was in after years president of Butler College. At this time, Bethany did not admit women, but Mrs. Burns was there with her husband taking private instruction.

It was customary for one of the Bethany theological students to occupy the pulpit of the village church on Sunday evenings. Mr. Burns, in his turn, preached on the text, "Stand fast therefore in the liberty where-with Christ has made us free." His audience was composed largely of the college students and faculty. The sermon dealt strictly with religious liberty. The young preacher had not even thought of the current slavery issue in connection with his

students left the church in a disorderly mob, and others of the members arose and filed out. Mr. Burns was plucky and continued with his sermon. Showers of pebbles rattled against the windows. One student, who later became a well known minister, crawled under the building and hammered on the floor with a heavy rail.

The southerners gathered outside and decided to take the preacher and his northern friends down to the Buffalo for a ducking. As most of the men from Dixie bore weapons and were used to carrying matters with a high hand, matters looked dark for the fellows inside the church. The problem of how to dispose of Mrs. Burns was settled by appointing a committee of two to escort her to her lodgings. The boys waited for her in the dark, narrow, entry hall on the women's side of the old-fashioned church. They did not know Mrs. Burns, but were to recognize her by the white crepe shawl she was wearing.

Mr. and Mrs. Burns boarded with a southern family whose sense of hospitality outweighed their political prejudice. A son of the household volunteered to serve on the

Centennial Studies

By Dr. Errett Gates

The Call of the Twentieth Century to the Disciples.

In the letter of J. S. Hughes to the editor of this department he makes the following inquiries:

"Now my point of inquiry is, where and when did an ecclesiastical establishment like ours ever move itself out of the column of the ecclesiastical into that of the ethical?"

"I wish you to help me to enjoy the hope that we Disciples can be moved out of the groove of 'Churchianity, into the free, open highway of the kingdom of God and his righteousness.'"

Our Supreme Task.

Bro. Hughes has laid his finger upon the supreme task of the Disciples as they enter upon the second century of their history. The problem which this new age has set for them is not how they shall make more converts, build more churches, or endow more colleges, but what kind of a Christianity they shall propagate. They have to make their choice between the Christianity of a correct doctrine, or a correct ceremonial, and the Christianity of a correct life. Converts better not be made, churches better not be built, colleges better not be endowed, if they are to be used to fasten upon the world another ecclesiasticism of doctrine and ceremony.

What Shall be Our Peculiarity?

The one anxious concern of the Disciples should be, what kind of an impression they are to make upon the world as the supreme business of their existence. Where are they going to lay the emphasis in the next century? In what will they strive to excel all other religious bodies, both past and present? In what shall their peculiarity consist? They shall have to confess that in the last century they wasted much precious time and energy debating the baptismal question, the missionary and organ question. Perhaps it had to be done. These questions probably had to be gotten out of the way, when they lay like great fallen trees in the path of progress. And just because the Disciples gave so much attention in their preaching and printing to these questions the world got the impression that they were set for the propagation and defense of baptism. Many a convert got the same impression, and because he soon mastered the biblical argument for immersion, and could recite it with fervor, he felt called to preach the gospel. The first sermon of many a preacher among the Disciples was a sermon on baptism, with liberal denunciation of the sects. That was the strange gospel of Fatherly mercy and brotherly love wrested from the New Testament.

The Ground of Hope.

There are few churches among the Disciples at the present time that would tolerate a ministry with such a gospel. Let me repeat again the firm ground for my hope in the Disciples—they have changed in the last hundred years; therefore, they will change to meet new needs and conditions in the future. The last hundred years have witnessed a steady progress of the Disciples in the direction of a spiritual and truly ethical gospel. The principle of primitive Christianity has undergone progressive definition in the light of our growing knowledge of the mind of Christ. We are coming to see that primitive Christianity was not so much a way of conducting public worship, or organizing the local church, as of living

the daily life; and that if we really wanted to see it in operation in the first century, we must go, not to the public assemblies of the first Christians, but to their homes and places of business.

The Christianity of the First Century.

This is where Christianity took effect among the Pentecostal Christians in Jerusalem in the year 30 A. D. We read that "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people."

This is primitive Christianity in epitome; it was a spirit which entered into all life, and not a form of doing anything. If we

were to restore this Pentecostal Christianity we could do so under any form of political government or church organization that permitted the free play of brotherly love and equality.

This is how the Moravian Brethren understood the task of Christianity so long ago as the fifteenth century, when they banded together under the following covenant: "We are, above all, agreed to continue, through grace, sound in the faith of our Lord Jesus Christ; to be established in the righteousness which is of God, to maintain the bond of love among each other, and to have our hope in the living God. We will show this both in word and deed, assist each other in the spirit of love, live honestly, study to be humble, quiet, meek, sober, and patient, and thus to testify to others that we have in truth a sound faith, genuine love, and a sure and certain hope."

This interpretation of the Christianity of Christ is coming to be the consensus of Christendom. *In this alone lies the usefulness of the church in the future, and the hope of Christian union.*

The New Religion

By J. S. Hughes

Nothing can stop the re-examination of "our plea" or, as it is sometimes called, "our distinctive plea," and no time is better for doing so than now in this year of our jubilee and convention at Pittsburg. Some one has quite newly interpreted the slogan that we speak where the Bible speaks and are silent where the Bible is silent by reversing it, saying "Where the Bible speaks we are silent, and where the Bible is silent we speak." We might celebrate one as well as the other, for both are playing a shibboleth upon the people. For behind both there is the presupposition of an absolute and finished authority which is mere speculation. For there is this fact that where the Bible speaks loudest and last we enjoin a hush. We say that Christ's own self-revelation is dumb, that it is not an oracle but a riddle, and it has no place in fact in our system. And yet I tell our people upon the eve of our Centennial that the revelation of Jesus Christ which God gave to him to show his servants "was the first Christian scripture, that it alone was the written New Testament of the Christian church for a long time—till the miscellaneous writings grew to be what we call our New Testament collection."

They are all Christian writings and credible, but were not intended by their authors to hold any such place as we have given them, i. e., as parts of a whole and final authority in writing; whereas the revelation was given and received at once as "The Revelation of Jesus Christ which God gave to him to show to his servants, and which he sent and signified to his servants, through his servant John." This was received as Christ's own self-revelation of his own religion in respect to world empire and the kingdom of God concerning which the churches are ignorant because they receive not its teaching. When we speak of the "whole Bible" we do not include it and when we say "we speak where the Bible speaks" we do know we are silent concerning the only book in our collection which expressly claims to have come from heaven.

If these statements are not correct let some one clearly point out the error, for it is the time and occasion for our people to understand.

President Eliot proposes a new religion and *The Christian Century* has written

the best suggestion in print in proposing that we try the Christian religion. Let us do so. Let us receive it even as Christ himself revealed it. It opened upon the world in visions; Zachariah and Elizabeth and Joseph and Mary and the Shepherds and Anna and Simeon. It opened anew with visions on Pentecost and by the citation by Peter of the words of Joel that "in the last days God would pour out his Spirit upon all flesh" so that all might speak with tongues and properly, followed by the visions to Peter and to Phillip and Paul and Cornelius and Ananias. So that every fresh beginning of the early church was by a special commission given to a single person in vision and it was meant that it should close in the greatest of all revelations. That glorious revelation, accepted at its own self-appraisal and kept will yet prove the beginning of the new great religion—Christ's own—which he received from the Father.

By adding other writings to it and by evolving systems of scholastical religion out of them that operate to practically exclude it have we not "rejected the chief corner stone?"

Open the Door

Open the door, let in the air;
The winds are sweet, the flow'rs are fair;
Joy is abroad in earth today;
Open the door, it comes our way.

Open the door, let in the sun;
He hath a smile for every one;
He'll make of raindrops gold and gems;
He'll change our tears to diadems.

Open the mind today, let in
Strong, noble thoughts which banish sin;
Open the heart's door wide, let in
Sympathy sweet for all our kin.

—R. W. Nicoll.

Happiness is not hidden in a vast vault or a philosophy; it is in the free air under the blue sky, in the mountains, on the prairies, by the seashore; contentment is not attained by possession or position or pursuit about the globe, it comes to those who will but fold their hands and wait.—John C. Van Dyke.

The Open Mind

An Aspect of Spiritual Religion

By J. M. Lowe

Growth is impossible unless one has an open mind. To close one's eyes against new views of truth, or to allow others by prejudice or ostracism to limit one's powers of enlargement, this is the end of progress. Nor do I mean that we may flit from position to position, as a bee from flower to flower. I am making no plea for radicalism or a morbid desire for the new, but to "listen to birds and flowers, children and sages with open heart." Many people, when one speaks of an open mind are seized with a sudden conviction that such a one is enamoured of some new theology, some dangerous ideas about the scriptures. This does not follow. But an open mind is absolutely essential if religion is to be spiritual. Where form rules, spirit dies. From the bursting of the acorn, in its earth bed, until the mighty oak stands dead in the midst of summer, no two moments saw the tree exactly alike yet it remained an oak.

In fact, recognizing the continuity of a growing soul, life is maintained by constantly appropriating the new. Longfellow, when old but hale and strong, said: "that apple tree is old but it grows a little new wood each year. I try to grow a little new wood each year." This is the secret, we know it well in the case of the tree and the human body but are we aware that the human soul grows just so by appropriating the new. The suspicious attitude, the gruesome fear lest some awful idea may be abroad—clap a label upon it and there you are, "it is some kind of an ism. It is not of us." So we toss away the juicy fruit of a great thought and continue to gnaw the bark upon the dead limbs of our tree of knowledge. How absurd to allow our course to be marked out by names and isms. How narrow after all this thing of schools of thought, scientific, social or religious. If a certain name is called, we close the door, put out the light and sit down and sulk. I plead for the religion of an open mind. Let the soul doors stand steadily open, let the messengers of light in. Error will not bother you. Owls and bats are afraid of the light. "He that doeth truth cometh to the light." Here is the eternal test.

The Christian religion is a spiritual religion, it is the religion of an open mind. Jesus came a prophet of the new. Whatever his relation to the past, Jesus puts into our world something new, not only so but something that is always new to all. We cannot find out all about Him. Whatever our progress, Jesus remains essentially a mystery, yet a luminous inviting mystery. The dew kissed roses of dawn are not fresher or more fragrant than the flowers of love and truth that bloom at his feet.

"Still, still with Thee when purple morning breaketh

When the bird waketh and the shadows flee
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee."

"A new teaching," "A new commandment," "A new creature," "A new birth," "All things new." One new man," "A new and living way." If we can bear witness in our lives to these things, we are enjoying the religion of the open mind. When we have found the pearl of great price, we must not hesitate to sell all we have and buy it. How can Jesus come to us in a new and glorious way, if we insist that our own mental and spiritual equipment is the last and best? If we are willing that our entire being may be revolutionized we are standing upon the threshold of the new. If we cherish our ideas as if they were finalities, we have closed the door of the Kingdom of God. This thing of following Jesus is a very real and vital thing. It is not doing certain things in a certain way, it is the moving of the entire being along the soul path where Jesus has gone. It is the progress of the entire man from realm to realm, from strength to strength. It embraces for the human soul a program which includes the whole of life.

The open mind would remove prejudice, harsh criticism and all unkindness. It would give tolerance for intolerance, love for hate. Having nothing to lose but error and nothing to gain but truth, the man of open mind cannot fail because he knows that God is good and gives His children the best.

the wings of riches; and what we have, at last, is what we gave away."

I commend to you God's banking system. It is as staple as eternity, and absolutely safe. We skillfully manipulate our stocks and bonds, but in spite of our best laid plans they slip away from our nerveless grasp, never more to be regained.

Let us try to learn the full, deep meaning of partnership and stewardship as they relate to God and to ourselves. For such a study we will be richer in grace, stronger in purpose and ready to meet every demand of the church in its onward sweep to victory.

To claim to be supremely "orthodox" and apostolic, and then complacently sit down and persistently refuse to send the Bread of Life to a starving world is the most stupendous farce ever enacted in the realm of reason. Liberal giving depends more upon our willingness than upon our financial ability; there is no question as to the latter.

The present Centennial year should prove a distinctive epoch in the history of every congregation. If you want real, veritable pulsating life with amplitude of vision do something worthy of this great occasion. Something of which you may be proud all the remaining days of your life. This is a great and rare opportunity for valiant deeds and strenuous enterprise. There is time enough yet for marvelous things to be accomplished before the assembling of the mighty hosts of our brethren at Pittsburg in October. The ringing cry of a rapidly advancing army is filling the very air with its reverberations; and its clear, distinct echo is framed into words of victory. There is neither place nor time for the laggard. Let us fall in line and help to make this Centennial of our great Restoration Movement a distinguished epoch in the history of our people.

Lines Written on the Death of a Christian Mother

By Hugh T. Morrison.

O, Mother dear, how dark seems life,
Since thy sweet smile no more we see!
How can we meet life's bitter strife,
Without thy hand our guide to be?

Thy hand has been our guide and stay,
In childhood and in later years;
Thy loving smile made bright our way,
Thy cheering words dried all our tears.

We'll miss thy council and thy love;
No one our mother's place can fill,
But He who dwells in heaven above,
Will guide us up life's rugged hill.

We would not wish thee back again,
Where earthly cares have pressed thy soul
Sweet be thy rest from toil and pain,
Where sorrow's waves have ceased to roll.

Thy brave, pure life is all we ask,
We prize it more than fame or gold;
'Twill cheer us here in life's great task,
And make us brave the truth to hold.

We'll cherish as a gift divine,
That life of self-forgetting love;
Our hearts till death shall round it twine,
And then we'll meet in bliss above.

The heavenly home is nearer now,
And richer by thy presence there;
To God's decree we'll humbly bow,
And hope thy glory soon to share.

Then, fare thee well, dear precious guide,
Completed is thy work of love;
In thy strong faith we'll still abide,
Until we share thy home above.

The Closing Days of the Centennial Year

By P. H. Duncan

Increased effort and accelerated activity should characterize the churches in every department of work these closing days of our much cherished Centennial. All records must be broken, all past excellence must be excelled. To "hold our own" is not enough; this is the policy of the half-hearted.

Our Centennial aims were not placed too high. Let every Christian soldier mobilize his last piece of gospel artillery, and elevate his guns to the limit for most distant range. If never before, let every Church this year get above a "dead level." The Disciple whose enthusiasm is not kindled by the contemplation of the possible results of this resultant Centennial year, possess the apathy of the stoic; Diogenes was a hilarious, high-pressure optimist compared with such a one.

The aims sought are inspiring, and become a challenge to the heroic within us. At

least this one time may our aspirations be unlimited. Emerson said, "Hitch your wagon to a star"; and so we may, if it be the Star of Bethlehem that leads the world to Christ.

An intensely urgent call for liberal giving comes to us, these closing days of the Centennial year, as it never came before. The response should ring true, meeting promptly every demand. We need not fear impoverishment. Bankruptcy does not come of giving to the Lord's cause. In all the world there is not a case on record. Financial panics come from other causes. Liberal giving in the Master's service never sent a man to the poor-house.

Iago said, "Put money in thy purse"; Judas said, "Why this waste?" But Jesus said, "Give, and it shall be given unto you." Some one has said, "Benevolence alone clips



The Little Maid for Me

I know a little maiden
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and
petted little elf;
For she never helps her mother,
Or sister, or her brother;
But, forgetting all around her, lives entirely
for herself.

So she simpers and she sighs,
And she mopes, and she cries,
And knows not where the happy hours do flee.
Now let me tell you privately, my darling
little friends,
She's as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another little maiden,
Whom I've seen arrayed in
Silks and ribbons, but not always; she's a
prudent little elf;
And she always helps her mother,
And her sister and her brother,
And lives for all around her, quite regardless
of herself.

So she laughs and she sings,
And the hours on happy wings
Shower in gladness round her pathway as
they flee.

Now need I tell you privately, my darling
little friends,
She's as happy as a little maid can be!
This is surely the little maid for me.

—Harper's Young People.

"Having Fun" With Rover

One bright summer day, when Lake Michigan was almost as smooth as a millpond, two boys were taking a row in a small boat near Jackson Park, Chicago. Their faithful house dog, old "Rover," ran along the shore, barking at them and begging, in the best language at his command, to be taken on board.

"Let's have some fun with him," said one of the boys. "We'll row close to the bank and call out to him, and give him a good swim."

They backed the boat to a distance of fifteen or twenty feet from the shore and called to the dog:

"Come, Rover! Get aboard!"

Rover dashed into the water. When he was within a few feet of them, they began rowing away from him, but encouraged him to come on. Keeping just ahead of him, they lured him out into the lake a distance of a hundred yards or more. Then the old dog, feeling his strength failing, and apparently convinced that his young masters were making game of him, turned to make feebly for shore.

Then, for the first time, the boys realized what they were doing. As quickly as possible they turned the boat round and rowed after the dog, whose strokes were growing feebler every moment.

"Here, Rover!" they called out. "Good old doggy! Come back! We'll help you in!"

Old Rover tried to obey, but even as he made the effort the last remnant of his strength failed him, and he sank before their

eyes when almost within an arm's length of the boat.

The appealing, yet loving look in the old dog's eyes as the water closed over his head will haunt those boys to their dying day.—
Our Dumb Animals.

The Old Gnome's Gold

BY FRANCES MARGARET FOX.

The King of Forgotten Land was greatly troubled. It was five winters since the Gnome of Golden Mountain died and left his pile of treasure. So many, many years had the sound of the old Gnome's pickaxe been heard "bang, bang, bang" in the depths of the mountain, he was missed throughout the kingdom when his silence fell in the cave of gold and jewels.

"The Gnome is gone!" repeated men, women and children who scarce believed their words. "Gone, and left his gold behind." Not one bright jewel could the old Gnome carry away after all those years of work below the sunlight.

The soldiers of the King found his pickaxe beside him when the persistent "bang, bang, bang" was heard no more and all the kingdom knew the Gnome was dead. What would he do without that pickaxe in the other world? The people shook their heads and wondered. Soon, however, they forgot the unhappy old Gnome in thinking of his bags and bags of gold.

It was those bags and bags of gold that worried the King. Day and night his soldiers had guarded the entrance to the cave, while highways and byways swarmed with robbers seeking to steal the gold when it was removed to the King's treasure house.

In the beginning the King of Forgotten Land supposed the old Gnome's labors would immediately improve the condition of his subjects. He straightway built a magnificent palace, giving work to thousands of skilled men. Next he built cathedrals, lecture-halls and school houses. He laid out beautiful parks and public gardens. He built roads and planted trees beside them. Fountains appeared as if by magic in different parts of the kingdom.

Instead of being grateful to the King, the inhabitants of Forgotten Land did nothing but grumble and complain. They criticized the way he disposed of the old Gnome's gold; they could have done better. Discontent was felt throughout the kingdom. Thieves sprang up on every side to steal jewels from the new garden walls and silver bells from school houses. Sullen looks greeted the King when he drove forth in his golden chariot. Even little children forgot wild flowers on the highways to talk of the old Gnome's gold and to wish for a larger share.

At last the King bought a great tract of wilderness land from a neighboring prince. There he built a castle, perfect in every detail, surrounding it with a garden called the Garden of Peace. This garden extended to the very boundaries of the old wilderness land. Birds sang in the trees and sunlight lingered lovingly upon the vast estate.

Beneath the courtyard of the castle the King tunneled a vast hall, and in that hall was stored all that remained of the old

Gnome's gold, after the King's treasure house was filled to overflowing.

Then did the King of Forgotten Land announce to his subjects that to the man who best knew how to handle the great wealth should be given the castle in the Garden of Peace. Believing that many, many would be found worthy to live in the castle, the King appointed a council of wise men to manage the difficult choice.

On the morning appointed by the King for a meeting with the wise men, vast crowds approached the palace gates, every man insisting that he must have the first interview. When gates were opened, in rushed the multitude, tramping on the lawn, ruining the flowers and demanding immediate attention. Before the soldiers could interfere there was a dreadful fight outside the entrance of the Hall of Justice where the wise men sat waiting with fingers in their ears.

Days passed and not a man appeared to present his claim but proved by his very manner that he was not entitled to the management of great wealth.

"What shall we do?" demanded the King. "In days gone by we knew not that there was such selfishness in the Kingdom. What shall we do?"

Three days and three nights the wise men sat in council before making answer. Then said they: "Let us search the kingdom for one unselfish man."

Days, weeks, months passed with nothing but sad reports from the King's messengers. Everywhere they found men neglecting their business while sitting by the roadside talking of what they would do if given plenty of money. Women, children and babies discussed the same subject. They would care for the sick and afflicted, buy food for the hungry and clothe the destitute.

At first the King was encouraged. He felt comforted by the good intentions of his subjects until the messengers explained that not a man could be found who did the best he could for those around, with what he had to share. They provided for their own families and talked of what they would do for the poor and needy if they had plenty of money.

One day the King was riding horseback through Forgotten County, on the outskirts of Forgotten Land, when he observed two boys tearing down a good fence in front of a cabin.

"Why do you do this?" inquired the King.

"Because," replied the older of the boys, little dreaming that he was addressing the King, "our father wishes to share the shade of our great oak tree with travelers who will not come through the gate to rest from noonday heat. If we tear the fence away they will no longer feel that the tree is not for them."

"Marvelous!" exclaimed the King. "Who, pray tell me, is your father?"

"Our father is the school master," was the wondering reply.

Slowly the King passed on. Five minutes later he met a small boy carrying a dog.

"What is the trouble with your pet, little man?" inquired the King. "Oh he's all right now," replied the boy, "because the school-master washed his hurt foot and tied it up

with his own handkerchief. The dog will get well, thank you."

Later, the King paused before a wee cabin to ask an old blind woman why she looked so happy. The schoolmaster had been reading her a lovely poem a few moments before; he read something to her every day on his way home from school.

By this time the King was deeply interested. Before returning to the palace at sunset, he learned that the school master had shared his luncheon that noon with a tramp; he helped a neighbor catch a runaway horse and had shared both time and possessions with all, be they friends or strangers.

For three weeks the King's messengers watched the schoolmaster who lived on the borders of the kingdom; always finding that the schoolmaster shared his simple blessings with those who passed his way.

Thus it happened that the King ceased to worry about the old Gnome's gold. Throughout the kingdom went the glad tidings that a man had been found worthy of the castle in the Garden of Peace. No longer troubled by visions of unearned wealth, the inhabitants of the kingdom went back to their work and contentment returned.

As for the schoolmaster and his family, they lived happy ever after, sharing their vast treasure with all who needed help as in days gone by they shared their small possessions.

Therefore, according to tradition, did the King of Forgotten Land live to a good old age.

The Animal School

Did you ever hear of the animal school? No? Then I will tell you about it.

Miss Willow was the teacher, and the reason she was chosen was—why do you suppose? Because she had so many switches about. If anyone didn't behave, she would reach out one of her long arms and get a switch, and then—um-m-m-M-M!

The scholars were: the donkey with his long ears, the owl, always half asleep, and the stamping horse; the wooly sheep, the billy-goat, the black cat, and the curly dog; the goose, long of neck, the turkey gobbler, the duck, and the little red hen. Then there was a row of birds on the top rail of a fence. And—O, yes—there was the frog. I almost forgot the frog. He sat in a puddle.

When it was time to begin, Miss Willow snapped all her switches. It was quiet in an instant. "Now," said she, "who is absent?"

The owl cried out, "Whoo-oo, whoo-oo, whoo-oo!"

Miss Willow turned angrily to the horse. "Was that you who mimicked me?" she asked.

The horse, trembling very much, answered quickly, "Neigh, neigh!"

"Attention!" said Miss Willow. "What does B-A spell?"

The wooly sheep answered, "Baa!"

But just then the billy-goat stepped on the little red hen's toe. A bird on the fence behind saw it and cried out, "Whip-poor-Will!" And Miss Willow wept at the billy-goat's badness.

"We will now have our lesson in manners," said Miss Willow. "What does a man do when he meets a lady?"

The curly dog cried, "Bow!" and was patted for giving the right answer.

"And how should we eat at the table?"

The turkey answered, "Gobble, gobble, gobble!" Miss Willow reached for a switch. And the prim goose said in a shocked voice, "Hs-a, hs-a."

"Do we eat with our knives?" asked Miss Willow.

"Neigh," said the horse; and the little red hen put in, "Cut, cut, cut!"

"Who is that new scholar on the fence?" Miss Willow then asked.

A brown bird answered, "Bob White!"

"And who came in late?"

The black cat cried, "Me-ow!"

But the donkey wouldn't answer any of the questions, and had to be put on the dunce stool, with a dunce cap over his long ears. And the duck always read through her nose, like this, "Quack, Quack!" And one little greenish bird had to have a handkerchief tied over his bill because he would interrupt by shouting, "Teacher—teacher—TEACHER!"

"And what shall we do next?" Miss Willow asked at last.

All this time the frog had sat in his puddle and said nothing. Now he put his head out, and muttered in a deep voice, "Better-go-home, better-go-home, better-go-home!"

So the wind whistled a march, and away home they went.—Francis Weld Danielson, in *Little Folks*.

These Summer Days

By F. Treudly.

Into the heart of earth the summer rays and
August heats strike deep,
Quickening into pulses strong all forms of
common life,
Ripening the grains and fruits and sending
far away
Upon the wings of heaven perfumes of sweet-
est odor,
As proofs of loving power faithfully at work,
And signs of good soon coming to perfection.

At rest upon earth's bosom I look upon this
scene
And marvel at the energies incessantly at
work
Not vainly, but guided by unswerving wis-
dom,
And I ask; Whether is greater, power or
wisdom,
Or are they both expressions of supernal
love
Whose deep intensity charges and directs
these forces,
Wasting nothing but coming to the end by
path direct?

For whom is all this energy of life? For
men

So inconsequential as I seem to be,
Lying so helpless here? And if so, why?
Since I seem so incapable of service
Beyond the simple bounds of knowing duty
Whose doing is beyond my strength
And whose full doing I can ne'er attain.
My doubts spring up from error. I am not
weak

Nor inconsequential, for that within me in
whose behalf

The power of God is ever working, is Him-
self, His very image,
To call which forth into its perfect form
He hath made the supreme purpose of His
life.

For this is life, to love, and that only can
be loved

Which, in itself, is lovable; the tender spirit,
The soul conscious of its limitations but
ever seeking light,

The eye mild and luminous as it gazes upon
beauty,

The heart quickening into pulses strong
through service done,

The cheek tinged with that glowing color
which is the rich expression

Of joy eternal when mind and heart are
one.

Therefore, all this warmth and glow of
summer days,

These golden flowers coming to full bloom,
These fruits surcharged with beauty and so
luscious to the taste,

These harvests bending to the earth through
fullness,

The insect life upon the wing, all life of
man and bird and beast,

Feeding beneath the shadow or in sunshine
in quiet rest

Upon food ambrosial, or drinking nectar
sweet out of chalices

Golden or silver or set in green,
Or hanging upon leaf or blade of grass, or
bursting forth

From fountains pure, flashing like diamonds
and

Fed by summer showers falling alike in
light or darkness

Upon all lands whether belonging to the
evil or the good, the just or unjust:

All that I see and hear and feel and taste
and smell

Is God's own presence calling unto me,
And ever calling, out of the skies and from
the earth,

And through the voice of running streams
and carolling birds

And hum of insect world and splendor of
most gracious forms,

To rise and pass from out this vestibule
of time and space

Into that real world of which this world is
but a shadow.

Unanswered Prayers

ELLA WHEELER WILCOX

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their
slates

And calling, "Help me, master!" yet helps
not,

Since in his silence and refusal lies
Their self-development, so God abides,

Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;

He hears and strengthens when he must deny
He sees us weeping over life's hard sums,

But should he give the key and dry our tears,
What would it profit us when school were
done

And not one lesson mastered?
Should our desires

Voiced one by one in prayer, ascend to God,
And come back as events shaped to our wish,

What chaos would result!
In my fierce youth I sighed out breath enough

to move a fleet,
Voicing wild prayers to heaven for fancied
boons,

Which were denied; and that denial bends
My knee to prayers of gratitude each day

Of my maturer years. Yet from those
prayers

I rose always regirded for the strife
And conscious of new strength. Pray on,
sad heart,

That which thou pleadest for may not be
given,

But in the lofty altitude where souls
Who supplicate God's grace are lifted, there

Thou shalt find help to bear thy daily lot
Which is not elsewhere found.

—Journal and Messenger.

Indian Wisdom

Daily perform thy own appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife, nor son,
No kinsman will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

Copyright, Ward Lock & Co., London.

CHAPTER XI.

On Their Travels.

It was July. A dry sunny July, with a cloudless blue sky. The boys belonging to the small market town of Horton were all agog with expectation as a small procession slowly wended its way through its usually quiet main street.

First there came an old man with a patriarchal appearance. A long white beard swept his chest and wavy white hair hung on his shoulders; a violin case was slung across his back, and from his lips a trumpet announced his entry in notes as full as they were musical. A curly, towney-haired poodle followed close on his heels, bearing on his back a tiny monkey, dressed as an admiral, the monkey squinting from side to side as he bowed first one way and then the other with a comical grin of intelligence. The poodle wore a helmet tied under his chin with ribbons of bright colors.

Behind them came a small carriage drawn by a handsome goat; ribbons decked his head, and his harness shone like silver in the sunshine. A little girl sat enthroned in the carriage, her delicate face lit up with a smile of pleasure as she watched the interested looks of the bystanders.

Flanking the carriage like two outriders trotted two dogs with toy drums suspended round their necks, and on each head was perched a tiny cap with floating ribbons.

Straight to the village inn the procession wended its way, headed by the old man. Before the "Pig and Whistle" lay the village green, showing how a game of cricket had been in full play until interrupted by the entry of this troupe. The buxom landlady with her rose-cheeked daughter stood at the entrance door, watching the procession with amused yet interested faces.

Before them the old man paused, bowing low and showing a set of such dazzlingly white teeth that it put to shame the silvery whiteness of his beard.

"Can madame put us up for a couple of nights?" he asked softly.

Yes, madame thought she could, and then looked doubtfully at the dogs. "I suppose they can go into the stables?" she said.

Pierre Gascon shook his head. "My dogs are not like other animals. Where I rest, they rest also. Does madame object to such intruders?"

Madame looked as if she did; but her rosy-cheeked daughter overcame her opposition.

"Oh! let them in, ma. I'm sure they'll behave nicely."

Pierre raised his hat with another low bow. "Mademoiselle has guessed rightly. Madame will not be sorry for having admitted them; for the goat alone I would crave shelter in the stable."

With a slight snort the buxom landlady was heard to say, "I should think so indeed. It's the first time in my life that I have opened my doors to a menagerie."

"Not a menagerie, Madame, but a troupe of dancing dogs, a performing goat, and a trick monkey."

"And a fairy queen," added the rosy-cheeked daughter with an admiring glance at the little figure seated in the carriage, caressing now the heads of all the dogs in turn as they gathered round her.

But at her words a shade passed over Pierre Gascon's face, and he made no immediate response. Hastening back to the

little carriage he helped Camilla to get out, displacing first the monkey from her lap, who leaped to his shoulder with a wild jabber of unintelligent jargon.

Into the inn parlor Pierre followed the landlady, the whole troupe in his wake with the exception of the goat, who stood pawing the ground and shaking his head fiercely from side to side when too closely pressed by an admiring crowd.

"Tea, please," said Pierre. "My grandchild is greatly in want of it."

"Oh! your grandchild, is she?" said the landlady, looking curiously at the dainty little form before her. "She—she don't look much like it."

"And something nice and savory, if you have it," continued the master of the troupe, as if she had not spoken. "What is it that you have?"

"Fried ham and eggs—real fresh eggs and home-cured ham."

"Bring a dish of it as soon as you can," was the reply.

Then she disappeared, closing the door after her, he said softly—

"Tired, mon enfant?"

Camilla looked up with a bright smile. "It is not I who should be tired, but you, Pierre, and these dear dogs," dropping her tiny hand in turn on their heads. "You have walked so far today; how far, Pierre?"

"A matter of twelve miles, chérie. But remember," lowering his voice to meet her ear alone, "to call me 'grandfather' always whilst we are here. It is not safe to call me by any other name."

Then as Camilla gave a sage little nod of her head, Pierre continued—

Reveal nothing, chérie, to the landlady or her daughter. I mistake me if the lady of this house is not as inquisitive as her daughter is kind."

"Nothing of the ship—and of—Daddy," said Camilla with a droop in her voice.

"Nothing, chérie; it would ruin all." He laid his hand softly on the brown hair, and lifting the tiny hand to his lips pressed it tenderly. "Now I shall go and see where Chicot is to be housed, and get him safely in and something to eat before tea is ready. Rest you in the big chair, chérie, till I return."

Five minutes after, the landlady's face appeared. She had seen Pierre unharnessing the goat, but from her pretended start of surprise at seeing only Camilla and the dogs in the room and Taras sitting close by the fire, no one would have guessed this.

"Alone, little one? Ah! your grandfather has made you comfortable. On which side, dear, is he related? Your mother's or your father's?"

"I don't know what you mean," was Camilla's very truthful answer.

"Ah, of course. You are but young to know the relationship. And where are you going, dear?"

"To see my grandparents."

"You astonish me! More grandparents! Ah! it must be on the other side: but this grandfather is very old."

It was on the tip of Camilla's tongue to assure her that Pierre was anything but old, but she wisely refrained from doing so and patted Jacques' head as it poked itself up from beside her chair.

The landlady busied herself in setting the round table, racking her brains the meanwhile for a few further questions.

"Where did you come from last, dear?"

"I don't know the name of the place. Pi—my grandfather knows it; ask him."

The Frenchman's appearing at that moment disposed of further curiosity on the landlady's part, and soon the much-needed meal was in progress.

The daintiest slice off the loaf, the nicest-looking egg, the best slice of ham was chosen by Pierre to set before Camilla. The dogs all sat round, waiting till the meal was over to receive their own. Then one loaf, broken into equal shares, was divided by Pierre and given to each dog. Taras fared better, for he received bread soaked in milk, after which he retired to a corner to cogitate.

"Tomorrow, chérie, we will give a performance. The village is larger than I thought it, and we may be able to stay here a week, making this our headquarters."

Camilla clapped her hands, at which Pierre bent on her a tender glance.

"Tired of so much travelling, mon enfant?"

"No, oh no, Pi—grandfather! Indeed, I enjoy it, and you are so kind to me."

"Nevertheless, a few days' rest will do you good, mon enfant. For your sake I am glad we have found our way here."

"And when you go out for the performance, mayn't I come too? Say yes—do say yes. It isn't fair that I should not help when you and the dogs, and even Taras and Chicot, go out to get money."

"You dress the dogs, chérie, for their performances. And who but you would have thought of decking Chicot out in such fine ribbons?"

"But that is nothing; you could do all that by yourself. It is to help in the performance that I want. You have taught me to play a little on the violin, and I do it well, don't I?"

"Admirably, chérie."

"Then why shouldn't I play for Jules and Bebe to dance to?"

"Never, chérie, never in public."

"Then let me dance the pretty dance you've taught me; or sing 'Auld Lang Syne' whilst you play the tune."

Pierre looked across the table at her with affection shining in his honest brown eyes.

"May I never meet Monsieur your father, chérie, in the Land Above if I expose his daughter to the gaze of a crowd of gamins."

"But—but they all see me when we first come to a new place."

"That, mon enfant," said Pierre, with a despondent shrug of his shoulders, "is what I cannot well do without. It is necessary to make some sort of public entry to attract attention, or else we might fare badly when the performance takes place. It goes against the grain, chérie, to exhibit you then, as I am forced to do, but to employ you in any way whatever when we perform is what I shall never do."

Camilla held over the table an imploring hand, which Pierre willingly took, but the determined expression on his face did not change, and Camilla sighed as she found that her greatest blandishment, which hitherto had never failed to touch her French friend's heart, aroused in him no sign of relenting.

"You assist me in the evenings by teaching the dogs and playing to them whilst they dance, but further than that you must not go. Comprenez-vous, chérie?"

Camilla nodded her head dolefully. At the same moment Pierre sprang up, and with a quick soft tread crossed the room, opening

the door with a suddenness that surprised the landlady on the other side, who had been cooling her eye and her ear at the keyhole. She fell back with a startled face that somewhat paled as she caught sight of the Frenchman's expression, and then scurried away as fast as her stoutness would permit her.

Pierre's face was grave as he came back and re-seated himself. Camilla saw nothing amiss, as she was busily engaged in combing Jacques' refractory curls.

"He was a dear doggie he was, the cleverest, prettiest dog in the world," she murmured; then threw out her hand to Bebe and Jules, who were looking sulkily on. "And you, my pretties, are such dear little dogs that I can't help loving you too."

At this the jealous Taras sprang with a bound from his corner right on to her shoulder, and holding Camilla's brown head with one hand, worked away with the other until he had flung the wig aside showing the child's beautiful golden hair beneath.

"Oh! grandfather, look!" she cried with a laugh of childish delight.

But Taras was not to escape scot free. Pierre's hand caught him a resounding smack which sent him chattering and nursing his cheek to the further end of the room.

"We must stop such tricks as those, mon enfant. Has the rascal ever done such a thing before?"

"Yes, the other day, but you were not by."

"Then this must be the last time that he ever does it. For, look you here, chérie"—lowering his voice to a whisper—"if he takes it into his head to do such a thing when we are entering the next town, or when strangers are present, the—the fat will be in the fire. Taras, you rascal, come here."

Still nursing his cheek and looking sulkily aggrieved, the monkey advanced from his corner.

"Wherefore didst thou do such a trick as that? Knowest thou not that punishment always awaits such naughtiness! See to it, mon garcon, that it is never done again."

And with a few stinging slaps Taras was released, and told to stand in the corner for the rest of the evening.

The others, meanwhile, sat ready, waiting for the rehearsal which always followed on an entry into a fresh place.

"Thou, Jacques, take thy place with Bebe and chasse to and fro till I play—so"—sounding a deep chord on his violin—"when thou must both meet and bow and dance together. Jules, thou must dance by thyself, since Taras has misconducted himself."

A wailing sob from the monkey elicited no attention from his master, who felt seriously put about, first by the landlady's uncalled-for inquisitiveness, and next by Taras' unpardonable behaviour.

Camilla sat stringing coloured beads together which had been destined to adorn Chicot's neck, but which she now thought must be kept for Taras's little brown throat, to make up in some sort of way for the punishment he was getting this evening. She was constantly devising means for softening Pierre's somewhat rigorous treatment when the animals were at fault, and no one knew better than Pierre for whom those coloured beads were now intended.

Taras eyed them jealously. He loved colour and gaudy finery, and nothing pleased him better than to strut about in his admiral's uniform. He bit his little fingers and shut his eyes tight to prevent himself from making a spring upon those coveted beads, which he knew would call down upon his head a still more severe censure.

Meanwhile the strains from the violin went on, and Jacques and Bebe chassed backwards and forwards. Then the deep chord sounded, and they would clasp each other round the

waist with their front paws and revolve slowly round and round.

"Jules, thou art not keeping time," his master's voice would break in sharply.

And then the others would stand aside while Jules danced alone to the music. Nothing escaped Pierre's eyes: he saw mistakes which no one else would have detected. The animals were thoroughly well trained, and were at the same time devoted to their master. Jacques loved him with a devotion that was rare even in so faithful a dog, and all Camilla's little wiles never lured him from his best friend.

"I rescued him, a tiny puppy, from the hands of some villain gamins who were driving the creature almost senseless with their persecutions," Pierre had told Camilla one day. "And since then he has been my faithful companion."

Camilla loved these rehearsals. Although she was never allowed to appear in the performances, Pierre had taken great pains to interest her in them, and to make her form one of them in the quiet evening hours when no public eye was on them. He had taught her to dance and to sing some simple airs as prettily and unaffectedly as only Camilla could sing them, and her slight performance on the violin was his delight.

"Now, chérie, for your song and dance," he would say when the animals had gone through their several parts.

And then Camilla would do her share, with Pierre standing by as sole audience to criticise and to applaud.

Ah! those were happy hours for Pierre and his little English charge.

CHAPTER XII.

Pierre Becomes Alarmed.

The next morning dawned fine and bright. Pierre was astir early; he not only wished to have a successful performance, but also to make those inquiries concerning Camilla's grandparents which were always uppermost in his mind whenever he entered a new place.

Not to his curious landlady, however, would he put such a question. He had serious thoughts this morning of changing his temporary quarters. Her inquisitive attitude of last night had disturbed him; what might she not say or do if questioned in her turn by those interested in the Frenchman's movements?

Their breakfast over, Pierre set to work in preparation for the performance. The meals were simple to a degree where the Frenchman was himself concerned, but with regard to Camilla it was different, her protector being of the same mind that his charge should have of the best that his purse of gold would permit. A comfortable bed at night was what he always sought for her, even when his own accommodation was of the poorest. Camilla might protest in childish words at their not always faring alike, but Pierre would wave such words aside and keep firm to his first resolution.

That English father's face was never far distant from his mind; and his promise, given when death was very near, was still fresh in his memory.

"And now to work, mes enfants," he said briskly. "Thou, chérie, what wilt thou do when we are gone?"

"Where will you perform?" asked Camilla. "As near this house as possible; perhaps on the village green, so that you may watch us while we work."

Camilla clapped her hands gaily. "Can I sit with the window open?" she asked breathlessly.

But Pierre shook his head. "I would rather that thou didst not, mon enfant; it would attract too much attention. And"—seeing the face of his little charge fall—"it might draw attention from us, which is not

what thou wouldst like, eh, *petite*?"

No, Camilla would not like that. She loved to receive the tin mug from Taras' hand on their return home and count up their gains with Pierre's assistance. If her presence at the open window were in some unaccountable way to detract from the performance, she would not let herself be seen, but only just peep at them. And with this assurance Pierre seemed well content.

"And thou wilt not answer the landlady's questions, *chérie*?" he asked anxiously.

"No, I do not like her," returned Camilla.

"Nor I. And thou wilt keep thy wig on, *chérie*, and never take it off once, *n'est-ce pas*?"

Camilla assented, and patted her brown wig with such evident satisfaction that Pierre laughed.

It always distressed him to leave her behind during these unavoidable absences, and his return home was full of anxious foreboding, until he had her safe again within his sight.

It was not always that Camilla could have the treat of seeing them perform under her very eyes. She watched with eagerness the procession start off down the road.

Pierre headed the animals in his leathern coat and slouch hat, and his violin-case across his back, blowing the trumpet to attract attention. Taras was mounted on his shoulder, resplendent in his admiral's uniform, and with the rather incongruous string of beads hung round his neck. Chicot came next, pawing the ground majestically, and tossing his head with pride in his new ribbons. Bebe and Jules followed close behind; and Jacques brought up the rear.

He always followed last. It was a self-imposed task, and one that Pierre agreed with most readily, knowing full well that the other members of his troupe comported themselves with dignity when the poodle's eyes were upon them. The slightest disorderly conduct, the least insubordination, and Jacques would pounce upon the offender and administer a well-deserved shaking.

Camilla, from her corner by the window, well screened by a muslin curtain, watched them all return after their promenade round the village and take up their stand on the green right in front of her view.

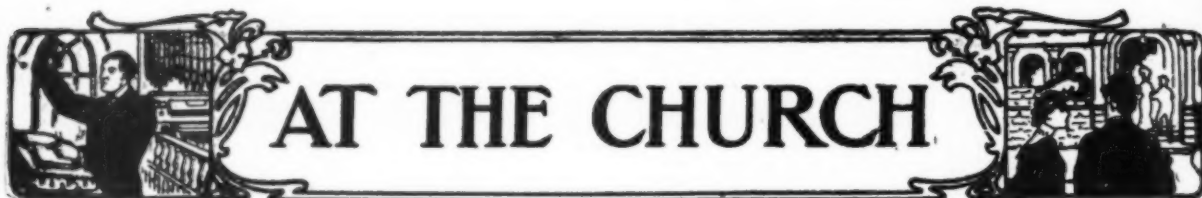
Pierre tuned up his violin and played a few ravishing airs, with his animals all about him. Then a brisk waltz tune started Jacques and Bebe dancing, and Jules and Taras followed in their wake. Chicot revolved slowly and majestically by himself on his two hind legs. Taras was accustomed to provoke laughter on his own account by suddenly leaving Jules' side and springing on to the neck of the goat, where, with hands clasped tight round his neck, he would sway his body this way and that, keeping time to the goat's movements. Then, putting his face down to the goat's he would kiss him with smacking sounds on either cheek and spring to the ground, well satisfied at having elicited roars of laughter from his audience.

The dancing over, Chicot told the year, the month, the day, the hour with accurate precision by placing his foot on the right pieces of cardboard laid out on the green by his master, on which in clear letters was written the correct answers.

Then Bebe and Jules held a skipping-rope at each end whilst Taras skipped gleefully, making several fantastic grimaces the while at the audience; he also danced on the tight-rope, to the intense delight of the onlookers. Then there was a sham fight between the animals, Chicot standing afar off to act as umpire.

All the while the master of the troupe played his violin, keeping, however, a watchful eye upon all around him. Suddenly a melodious voice, with something of a foreign ring in it, startled Pierre.

(To be continued.)



Sunday School Lesson

FOR SEPTEMBER 5, 1909.

Farewell to Ephesus

Introduction.

Paul's Third Missionary Journey—Continued—Farewells.—Acts 20:17-35.

Golden Text—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Between the last lesson and this Paul had made a tour in Europe, revisiting the churches which he had founded. Beginning with Macedonia he went southward to Greece, where he spent three months, probably the greater part of the time at Corinth. It was his intention to return directly to Syria, but Jewish enemies were watching for him, and he went by way of Philippi and then across to Troy. The companions on the journey are mentioned in verse 4. From Troy he sailed down the coast to Miletus, where he made a brief stay. He did not go to Ephesus, because of his haste to reach Jerusalem before Pentecost, whence he was bearing the alms collected from the Grecian churches. But he sent for the elders of the church of Ephesus to meet him at Miletus. His interview with the elders furnishes the matter contained in the lesson. The meeting was probably reported by Luke, as the use of the first person "us" and "we" in the chapter shows that he was again with Paul.

Outline of the Lesson.

Paul begins with a reference to his own conduct while among them.

He reminds them of his great trials, and also of his devotion and fidelity to his work. He tells them that he is going to Jerusalem, and that he will meet with more trials. He says they will see him no more. He exhorts them to care for the flock, because of "grievous wolves." He commends them to the grace of God.

He refers again to his own conduct and faithfulness.

Notes on the Lesson.

17v. *From Miletus.* It was 30 or 40 miles from Ephesus. The elders of the church. Ministers or pastors.

18v. *Ye know,* etc. Paul makes much reference to himself in the interview. But this, no doubt, was due to the fact that he was so constantly assailed by bitter enemies, and also because he felt that example goes before exhortation.

19v. *With all humility.* He humbled himself to every situation and hardship. *And temptations.* Trials. *Lying in wait for the Jews.* They were always "laying for him."

20v. *Taught you publicly and from house to house.* A well-regulated ministry, effective in public, faithful in private.

21v. *Testifying.* The original idea of the apostolic ministry. "Ye shall be my witnesses." In this sense it was a scientific ministry, a testimonial to facts. *Repentance toward God.* This is what gospel preaching means, not simply a declamation against public evils, but to individual repentance. *And faith,* etc. Preaching

which does not end in faith misses its purpose.

Of His Journey to Jerusalem.

22v. *Bound in the spirit.* He felt compelled by the prompting of the Holy Spirit to make the journey. *Not knowing,* etc. All that he knew was that he must go, which shows that the Spirit sometimes commands without enlightening.

23v. *Save,* etc. This was part of the original call to the ministry. It was to be one of trial. See Acts 9:16.

24v. *But none of these things move me.* Ministers should not make too much of their trials. We hear now that young men are not entering the ministry because of low salaries, etc. But what heavenly good could such young men do in the ministry? *Finish my course with joy.* There were trials, but joy.

25v. *Shall see my face no more.* This was the saddest word of all; see verse 38.

26v. *Pure from the blood of all men.* Probably a reference to the prophet Ezekiel.

27v. *Have not shunned.* A suggestive word. There is a shunned gospel. *All the counsel of God.* Not part, but all.

An Exhortation.

28v. *Take heed.* The Bible is full of words of warning. Pastors should have the words of wariness. Pastors should have the eagle eye. Arabs who ride over the plains have an eye trained to see in the far distance. Ministers should be able to see an enemy when he crosses the horizon, and to see very close by.

Unto yourselves. The first members of the flock to be looked after, and the most difficult. It is hard to be a perfect example.

All, not pets, favorites, influential people, nice people, but all. Flock. A favorite word in this connection. It is the common view of Scripture writers that developing and training Christians is like raising sheep. The figure had more force with a pastoral people than with the millions now who seldom see a sheep.

The Holy Ghost has made you overseers. That is, by sanctifying you, equipping you, and giving you the inward call to the work. It is not enough that a pastor be man-appointed; he should also be Spirit-appointed. *To feed.* In the original, to shepherd, which is broader, and includes feeding, protecting, caring for in every way. It is more important that a minister or pastor should be a shepherdly man than that he should be a "star" preacher. It is a great combination when he is both. *The church of God.* A much disputed text because of what follows in the next clause. The question is whether it should read, "of God," or "of the Lord." The manuscripts differ. We can no more than allude to it here. *Purchased with His own blood.* See Eph. 1:7; Heb. 9:12; 1 Pet. 1:19; and Rev. 5:9. That the church is a body of believers ransomed by the blood of Jesus Christ, is used here as an appeal to ministers to be careful, watchful and faithful shepherds. When they deny this doctrine and explain away the passages which teach it, and even try to set aside the

apostle himself, it is not likely that their faithfulness will be increased. We better appreciate the immeasurable value of a human soul when we read such a passage as this.

A Warning.

29v. *For I know this.* Paul's optimism was not of a kind that made him blind to the dangers of the flock. The pessimist who sees only dangers is blind in one eye; the optimist who sees no danger is blind in the other eye. *Grievous wolves.* Strong wolves, dangerous wolves; "ravening wolves," Jesus called them. The term was not used of open enemies, but of men who played a false part. *Not sparing the flock.* Unfaithful men cannot destroy the truth, but they can destroy the flock.

Appeals to His Own Example.

30v. *Also of your own selves.* "The most dangerous enemies which the church has known have been nurtured in its own bosom and have consisted of those who have perverted the true doctrines of the gospel. Barnes. *Speaking grievous things.* Perverting the Scripture, twisting texts, emasculating them of their meaning, and confusing the common mind. *To draw away disciples.* Heretical sects usually draw from the church, not from the world. It is easier to go into the fold than out into the highways, byways and hedges. Religious fads seldom feed on raw material. They prefer half baked Christians. 31v. *Therefore watch.* And they did watch, as we find in Rev. 2:2-6.

And remember. It is a bad sign when a minister does not like to remember Paul. It is a proof of the false position of a certain class of teachers that they discount Paul. *I cease not to warn.* The appalling fear of being called a pessimist had no terrors for him. *Night and day with tears.* That was the tireless work of a man, and the nursing love of a mother. Warning men with tears is more effective than a sarcastic sermon or a scolding prayer meeting talk. As has been remarked, there is a difference between feeding the sheep and beating the sheep.

33v. *Have coveted no man's silver,* etc. Paul's self-renunciation was complete.

34v. *These hands have ministered unto my necessities.* But he taught that the ministry should be supported.

Suggestive Points.

—It was well worth a trip to Miletus to spend an hour with Paul.

—In talking about himself Paul pointed to his humiliations and trials rather than to his successes.

—Paul enforced his appeals with his tears.

—He sought "the flock," not the fleece.

—He "kept back nothing;" some preachers keep back more than they give out.

—Ministers are in the world to preach repentance rather than reform.

—"To testify the gospel of the grace of God" is a whole volume in itself.

—We talk of "gray wolves" in city councils. Paul spoke of "grievous wolves" in the church.

—Paul had willing hands as well as a great head.

—Strength is not for ourselves alone, but for the weak.

—"Watch and remember."

Prayer Meeting

By Silas Jones

THE EARTHLY HOME OF THE SOUL.

Topic: September 1, Psalms 65:4; 84:4.

The church tramp has all the vices of all tramps. He is fundamentally wrong in his attitude toward organized religion. He would receive benefit from the church without assuming any responsibility for its purity and growth. The religious life grows by overcoming difficulties and these are created in part by the relation in which the individual stands to the church of which he is a member. The very imperfection of his associates gives him an opportunity to increase his spiritual discernment and his devotion to the right. He who would be a disciple of Christ must live with other disciples and learn to love them in spite of their faults. This is one of the hard lessons to learn. It is natural for us to look for agreeable people in the church and to feel that we have a right to desert if we are thrown into the company of some one whose character has ugly spots in it. The quest for pleasure ends in spiritual degeneration even when it occurs in the precincts of the church.

Whom God Chooses.

The doctrine of election has been a very comfortable one for many people. One is tempted to believe that some have rejoiced as much in the belief that certain men were to be damned as in the assurance of their own salvation. In other words, aristocratic feeling of a base sort has been in the church. The doctrine of election which a Christian may hold is something very different from this dogmatism of men who are concerned only for their own salvation. God chooses men and we know God's choice by what men are. A good man belongs to God's elect. Where he worships is a home of the soul. It is a misfortune for any one to be denied the privilege of worshipping God in fellowship with good men. There is justice in the statement that a community is godless if it has no company of elect souls meeting to worship God. The fires of moral enthusiasm will burn low in that community. It will be out of touch with the source of spiritual energy.

The Blessedness of the House of God.

We should beware lest we mistake something else for the blessedness of the house of God. Much that has passed and does pass for exalted religious feeling has no value whatever; it is at times a form of spiritual dissipation. We must ask of the religious enthusiast the troublesome questions that relate to self-conquest and social service! How much does he weigh morally? Is he interested in all that pertains to the kingdom of God? Or is he able to reach the state of ecstasy only by ignoring simple, everyday duty? It is no wonder that curious questions about conduct are disturbing to men of certain types of religious (?) feeling. The blessedness of God's house comes to men who have on their hearts the largest interests of the kingdom of God. Their vision reaches to the ends of the earth. They pray and they labor for the entrance of true faith into every human heart. They are able to connect interest in the universal reign of Christ with the common life. Because they are helping to evangelize India and Africa, they feel all the more strongly the obligation to be just in their dealings with their neighbors and their affections are stronger and nobler. They have respect for the rights of saint and sinner. Their joy in the assembly of the Lord is the joy of communion with God.

Building the Home.

Homes do not spring out of the ground by magic. Young lovers may think they do but experience teaches them better. Are there members of the church who imagine that church buildings will suddenly arise without anybody knowing the processes of their erection? If there are such persons, they probably think they have faith in God. The chances are, however, that they are

lacking in generosity and courage. They prefer to keep their money to spend on themselves and they have not the courage to join in an enterprise that requires some risk. Churches in new and growing communities do not build themselves. Satisfactory results are possible in proportion to the generosity and wisdom displayed in the co-operation of Christians for meeting the religious needs of people everywhere. This is the reason for the Church Extension Fund. The haphazard method or lack of method of housing homeless congregations is contrary to the sanctified common sense of the church. Church Extension means systematic planning and building.

Christian Endeavor Lesson

By W. D. Endres

Life Lessons For Me From the Book of Romans.

Topic: September 5, Romans 12:1-21.

This is a consecration meeting and let us make it genuine. In the first verse of our scripture Paul calls upon us to make a sacrifice. What does he mean? He does not want the offering of bulls and goats, nor the first fruits of the harvest, but a perfect submission of the will to Christ. When we became Christians, if that move was genuine, our submission to Jesus was complete. No mental reservations were made, nor secret practices retained. Not an easy accomplishment. Many have been self-deceived just here. It is easy to think that you have succeeded when you have failed miserably. When the rich young ruler came to Jesus seeking salvation doubtless his inquiry was genuine and he thought he was ready to do anything that Jesus would ask. But when Jesus told him to sell all and follow him, he laid his finger on the treasure of the young man's heart. With this he was not ready to part company. This was the price of salvation, but it was more than he was willing to pay. He hung his head and walked away. Apply the test. Is there anything in all life which we treasure more than the life ideals of our Lord? Yes? Then like the young man the surrender is not complete and like him we must pass on, making life's journey alone. A perfect surrender is not an easy thing, but it is necessary.

Our Difficult Task.

Not only do we form such a profound resolution and upon that plane take up the Christian life, but upon that plane we must continue to live. This second and greater problem is a life long process. Sustained effort is a searching test. We can carry a great load for a short distance, but a light burden becomes intolerably heavy when sustained for a long time.

Christian history is glorious with heroic souls who have passed through the cleansing fires of persecution for the vindication of their lofty purposes. Those who did so were genuine. But in this day of religious toleration and freedom, we are not called upon to hang upon the cross, nor to stand at the stake. We have the more subtle, and therefore, the more difficult task—"to present our bodies a Living sacrifice." There are many who would give their bodies "to be burned" in behalf of a great cause, but who will lead compromising lives with respect to it. When Ex-Governor Folk was circuit attorney of St. Louis he attended a banquet in that city of which a part of the music consisted of national airs. At the conclusion of one of the pieces, a gentleman who sat by Mr. Folk, said to him, as tears were trickling down his cheeks, "I wish I could die for my country." Within six months

that same man was brought into the courts of St. Louis by the circuit attorney on a charge of bribery and later sentenced to the penitentiary. He thought he was willing to die for his country, but certainly he was not willing to live for it.

A Living Sacrifice.

After all what is a living sacrifice, when stated in literal terms, more than the exercise of the power of choice on moral issues? For the Christian it is the selection of those things which will promote truth and justice among men, and the rejection of those things for which we have a personal desire, but which will hinder the realization of the Christian ideal. Under certain circumstances it may involve a denial to the possession of wealth, the pursuit of pleasure, or the joy of social intercourse. But if this is necessary for the realization of higher and nobler ends we must pay the price. The spirit of service rather than the spirit of self must characterize the Christian life.

With such a spirit there is no room for envy and jealousy. The "exaggerated ego" has no place on such an elevated plane. All positions are exalted if they are nobly filled. Some people have administrative qualities; others the gift of public speech; still others prefer to minister all unseen to the sick and the needy; while there remain those who are suited to none of these things, but who are blessed with much means which they delight to use in the promotion of a cause which is common to all.

The Reformer

Before the monstrous wrong he sets him down—

One man against a stone-walled city of sin. For centuries those walls have been a building;

Smooth porphyry, they slope and coldly glass

The flying storm, the wheeling sun. No chink,

No crevice lets the thinnest arrow in.

He fights alone, and from the cloudy ramparts

A thousand evil faces gibe and jeer him.

Let him lie down and die! What is the right,

And where is justice in a world like this?

But, by and by, earth shakes herself impatient;

And down, in one great roar of ruin, crash Watch-tower and citadel and battlements.

When the red dust has cleared, the lonely soldier

Stands with strange thoughts beneath the friendly stars.

—E. R. Sill, in Unity.

Church Life

Eureka, Ill., August 30-September 3.—The Illinois State Convention.

Church Extension, First Sunday in September.

The Oklahoma State Convention, September 6-10.

Eureka, Ill., Mecca for the Disciples, August 30-Sept. 3.

The Centennial Convention, Pittsburg, Pa., October 11-18.

Declaration Day, September 26, to be observed by churches and Bible schools.

Send Centennial offering for Church tension to S. W. Muckley, 600 Water Works, Kansas City, on Monday after first Sunday in September.

Mrs. H. L. Willett who has been seriously ill for more than a year past has been especially stricken during the summer. In all likelihood an operation will have to be undergone. This fact will explain any seeming neglect of his correspondents on the part of Dr. Willett of late.

* * *

F. L. Cook has resigned at Dallas, Ore.

The Martin family are now "storming the fort" at Kingman, Kans.

W. O. Cliffe preached for the church in Paynesville, Ind., Sunday evening, August 8.

L. A. Hussong has been called to the church at Red Cloud, Neb.

G. L. Bush, pastor at Carrolton, Mo., is in a meeting with the church at Melissa, Texas.

P. A. Cave has resigned at Charleston, W. Va.

A new church building is being erected at Roanoke, Va.

B. B. Tyler is expected to return to Denver in time to begin his work September 1. He has spent the summer in California.

G. H. Sims closed his work with the Central Church, Findlay, Ohio, the second of August.

L. P. Schooling, pastor of the church at Anaconda, Mont., is spending his vacation in Canada, looking after business interests.

It is reported that Dr. A. Clarke will become pastor of the church at Corpus Christi, Texas.

Church work is progressing encouragingly at Cameron, Mo., during the hot season. A. R. Liverett is pastor.

Work will be begun upon the new building for the Wayne St. Church, Lima, Ohio, early in the autumn.

W. J. Lahmon and B. L. Burditt are to assist the church at Lathrop, Mo., in a meeting, beginning early in September.

The churches at Indiana Harbor and Whiting, Ind., are co-operating and have called H. A. Carpenter as their minister.

The First Church, Findlay, Ohio, is supporting its own missionary and says that it finds the work a great blessing to the church.

A new parsonage is to be erected by the church at Goldfield, Iowa, where W. C. Cole is the minister.

Charles E. McVay, will lead the singing in a meeting to be held with the church at Fort Madison, Iowa, during January.

Louis H. Stine "and the members of the church," at Aberdeen, Miss., are holding a meeting this month.

The church at Riverside, California, contributes from \$200 to \$250 a year to the

support of the Arlington Church, six miles distant.

The church at Greenfield, Ind., will send their pastor, R. O. Rogers, to the Centennial Convention—another generous and wise church.

O. W. Lawrence, pastor of the First Church, Decatur, Ill., has declined a call to succeed E. W. Allen in the pastorate of the church at Wichita, Kansas.

N. O. Davis, of Kansas City, Mo., has just closed a meeting at Kingsville, Mo., which lasted twenty-one days, in which there were forty-four accessions to the church.

In a meeting that is being held by Edward Clutter, evangelist, it is reported that there were nineteen additions to the church the first fifteen days.

Leonard G. Thompson continues his splendid work as secretary of the state work in Colorado. He has won a place in the affections of the Colorado people.

Evangelist W. J. Evans, Indianapolis, Ind., is making engagements for next year's work, and invites churches to address him at 606 Fletcher Ave.

Vernon Stauffer, Angola, was the chief speaker at the annual meeting of the churches of Allen County, Ohio. The meeting was held at Lima.

The following churches of the Nineteenth District, Ohio, are without ministers: North Baltimore, Prairie Depot, Gibsonburg, Eagleville and Jerry City.

W. D. Cunningham, missionary of the Christian church at Tokio, Japan, visited the Bible School at Canton, Ohio, August 15, and spoke at the morning service of the church.

Every Disciple in the state of Illinois should plan to attend the state convention which will be held with the church and college at Eureka, Ill., August 30-Sept. 3.

A \$10,000 house of worship is being erected at Salisbury, Mo. It is expected that the dedication will occur about the first of November.

Thos. L. Lowe, of Columbus, Ohio, addressed the Men's Club of the Central Church, Marion, Ohio, August 9. The church is planning for the organization of a Strong Men's club. Clarence Miller is the pastor.

The First Christian Church of Boulder, Colo., has made splendid progress the past year under the pastoral leadership of A. L. Ward. Some fine families have united with the church.

Otto D. Maple, pastor at Port Arthur, Ont., Can., can be had by some church for a meeting or supply, as the church grants him a few months off. They recommend him highly.

During the summer months the church at Lakewood, Ohio, is combining the Sunday morning Bible study and preaching service. If a good plan in the summer, why not in the winter?

The Wabash Ave. Church, Akron, Ohio, has a new pastor at the helm, Percy H. Wilson, who began work August 15. Professor Snoddy, of Hiram, has supplied for the church for several months, and is highly esteemed for his work's sake.

J. M. Lowe closes his work at Goodland, Kans., August 29, and his future address will be Des Moines, Iowa, care, Christian Union. During September Mr. Lowe will assist his former classmate, J. D. Greer, in a meeting in Missouri.

T. S. Tinsley goes from Shelbyville to Louisville, Ky. During the year there were sixty accessions to the church at Shelbyville at regular services. Of the year Mr. Tinsley says: "It was a happy year in a most delightful field."

J. R. Jolly, who has been serving as Assistant Pastor of the Sterling Place Church, Brooklyn, N. Y., while studying at Columbia University, will return to California this fall and assume charge of the church at Huntington Beach.

A fine service will be held with the First Church, Youngstown, Ohio, the last Sunday in August, when J. R. Ewers, the retiring pastor, will give the work over into the hands of L. G. Batman, who comes from the First Church, Philadelphia.

O. P. Spiegel is in a meeting at Dunn, N. C. Many have accepted the gospel invitation and come out on the Lord's side. Much interest is being manifest and the town stirred.

Clark Bower, who very recently resigned the church at Colorado City, has been called to the work of State Evangelist. His work at Colorado City was very successful and the state feels itself fortunate in securing him for the state work.

W. O. S. Cliffe and wife have been conducting a number of successful Centennial revivals in Indiana and are now ready to answer calls from congregations in line with their work westward, Illinois, Missouri, Kansas or Oklahoma.

A. L. Ward, pastor of the Christian church, Boulder, Colo., is the chairman of the general committee in preparation for a union meeting to be led by "Billy" Sunday, and has been very active in the work. He has the support of the entire church population and is leading our church to larger things.

Colorado State Convention will be held with the Boulder church, October 5, 6 and 7. This will give those who contemplate attending the National Convention just time to reach Pittsburg. Colorado work is growing and the churches are doing more than ever before.

The church at Long Beach, California, has joined the roll of honor churches by voting to send its pastor, F. M. Rogers, to the Centennial Convention with all expenses paid by the church. The same commendable action has been taken by the church at Pamaona, where M. D. Clubb is the pastor.

There have been forty additions to the church at Hoopston, Ill., in the last few weeks. The churches of the town are preparing for a union meeting to be held next October. The Christian church led by L. R. Hotelling is active in preparation for the meeting.

Guy E. Killie, teacher of English in the High School at Berwyn, Ill., while visiting in Indianapolis, was invited by the Third Church to preach for them Sunday, August 16. Mr. Killie was formerly a member of the Third Church. The church enjoyed having him supply the pulpit.

Walter M. White, pastor of the First Church, Mexico, Mo., has declined a call to the West Side Church, San Francisco, Cal. Mr. White is making a place of wide influence for himself in Missouri, which he could hardly afford to sacrifice by a change of residence.

"Wanted: A million Christians, who are proud of the name they bear and eager to enshrine it in every heart, and inscribe it over every home, who would make that name known in every land, to every people and in every tongue."—The Christian Monitor, Warren, Ohio.

A new church is being erected at Lebanon, Ore., where there is a small congregation of Disciples, and a Sunday-school with an attendance of sixty. While waiting for the building to be prepared for occupancy the pastor, David Norcross, is pushing the work

into the country round about, bringing accessions to the faith.

The church at Pendleton, Ind., has just paid off an indebtedness of \$2,400 that has been hanging over it for several years. It has added about \$400 of improvement to its beautiful property, and faces the future hopefully. Frank E. Jaynes begins his fourth year with the church the first Sunday in September.

F. M. Pittman, pastor of the East Side Church, Toledo, Ohio, has just built and moved into his own house. This indicates a confidence in his further relationship with the church, which is commendable, and profitable for both preacher and people. Too many preachers are wanderers, and the loss the churches suffer thereby is untold.

J. Fred Jones, Secretary of the Illinois Christian Missionary Society, has been appointed by Governor Deneen as delegate to the American Prison Association Convention to be held in Seattle. It was a serious mistake of the State legislature in making no appropriation for meeting the expenses of its delegates.

H. M. Hall, formerly city missionary of the Christian churches of Lincoln, Neb., and during the past year State Bible School Evangelist, will with Mrs. Hall spend a month working with the Scoville evangelistic team in a meeting at Franklin, Ind., and from there enter Yale University. Mr. Hall expects to remain in Yale University until he completes the work for the B. D. degree.

The churches are coming rapidly to practice Christian union, especially in those phases of their work where they feel most keenly the need of the strength that comes from union. The Baptist, Methodist, Presbyterian and Christian churches of Brownsville, Ore., have adopted the increasing practice of union Sunday evening meetings for hot summer months.

S. G. Inman, the efficient teacher in our school at Monterey, Mex., gave an address on his work in the East Dallas (Texas) church, August 8. Mr. Inman is working in Mexico, intelligently, with a broad grasp of the problems involved in that work, where so many of the people have lost all faith in the church, knowing it only as represented to them by the Catholic church.

Dr. Harvey O. Breeden, who was asked by the Executive Committee of Eureka College to succeed R. E. Hieronymus in the presidency, has declined the call. The opportunity to serve the Brotherhood as president of Eureka made a strong appeal of Dr. Breeden; but Dr. Breeden's aged father and Mrs. Breeden are both in such poor health as to make it decidedly inadvisable for him to accept the work of the college.

Mrs. F. M. Hoyt, of Forrest, Ill., lately deceased, left Eureka College \$8,000. This, added to the \$12,000 willed by her husband, will be immediately available for college uses, it is understood. A good sister at Mechanicsburg made the college beneficiary for the entire residue of an estate estimated at from \$80,000 to \$90,000, after some \$25,000 is given to heirs. The will is admitted to probate, but will probably be contested.

W. L. Hayden, 14 N. Bolton St., Indianapolis, Ind., who is seventy years young, has prepared a series of Centennial addresses which would be a treat to any church. They are: "Alexander Campbell, the Matchless Defender of the Protestant Faith," "Walter Scott and the Great Reformation." The latter address was delivered before the Indiana Ministerial Association, which by vote commended these addresses to the church of the state.

F. D. Draper, who has been pastor of the Hillman Street Church, Youngstown, Ohio, for more than four years, has resigned and will close his work at the time of the Cen-

tennial Convention. Thus Youngstown is to lose two of her strong preachers this fall. It has been previously announced that J. R. Ewers goes from the First Church to East End, Pittsburg, the first of September. During Mr. Draper's pastorate with the Third Church a new building has been erected, and there have been 319 accessions to the church.

The attention of our readers is called to the letter from Prof. Charles M. Sharpe, of Columbia, Mo., which appears on another page. We regret that G. D. Edwards, who has been rendering such efficient service to the Bible College, should have been taken ill at this time, when it is so important that the campaign for the larger endowment be brought to a successful conclusion. The Brotherhood everywhere and especially of Missouri, will, we believe, respond to the appeal of Prof. Sharpe.

Before another number of The Christian Century reaches our readers most of them will have returned from their vacations to the tasks of another year—the first year of the second century of our history. To embody in our work during this year the paramount centennial ideals of spirituality, righteousness and power is indeed an inspiring task for preacher and church worker. Each earnest worker will seek to give himself at once with enthusiasm to the realization of the visions that have been given him during the time of rest and meditation.

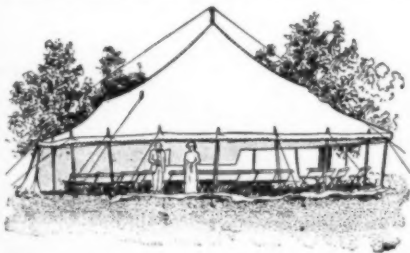
The faculty of Eureka College are largely at some of the universities this summer taking graduate work. Profs. Jones and Boyer, of the Bible Dept., are at the University of Chicago and Prof. Lyon, of the English Dept., will spend both the summer and the year coming, there. Prof. Lyon, of the Language Dept., took his A. M. at the University of Wisconsin this month, and Prof. Harrod, of the same department, took his Ph. D. at Princeton in June.

"Appreciating God's House."

PSALM 122

As spiritual things are always dearer than temporal, so the Church Home becomes ever dearer than that of our earthly parents. Not that we love our earthly parents less, but that we love God and Christ more.

Worshipping in a Tent is not Permanent



With some help from Church Extension we can soon be in a good church home.

"I was glad when they said unto me, let us go into the house of the Lord." Nearly one-tenth of our eleven thousand congregations can only say: "Let us go into a hall, storeroom, tent, opera house, court-house or school house." These may do for a few months after organization, but they are only temporary makeshifts. The Church Extension Board must help them out of the tent into an adequate building. The Annual Offering begins September 5th.

Order supplies from **G. W. MUCKLEY,**

Cor. Sec., 500 Water Works Building

KANSAS CITY, MISSOURI.

The Gains Continue

The receipts of the Foreign Society for the first seventeen days of August amounted to \$21,274, a gain over the corresponding seventeen days of 1908 of \$9,562. There was also a gain in the number of contributing churches and Sunday-schools.

The total receipts of the year now stand at \$254,508, a gain of \$53,676. These are great figures. We congratulate the friends upon the splendid showing.

It is by no means impossible to gain \$75,000 by September 30. Let all friends bend their efforts toward this point. This would be a great victory, indeed. The churches and friends are now surpassing all previous records, and if a gain of \$75,000 is reached it will be a signal victory indeed. However, there is not a day to be lost.

Many churches have not responded. They should line up at once. More churches are giving than ever before, and the increase from this source is quite encouraging.

We are glad to report twenty-eight new Living-link churches and the end is not yet. Cincinnati, O.

F. M. Rains,
S. J. Corey,
Secretaries.

"Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star,
His name is whispered in the god's abode."

IF YOU HAVE CATARRH Let Me Send You a Treatment of My Catarrh Cure. It's Free.



C. E. GAUSS.

I am Willing to Take Any Case of Catarrh,
No Matter How Chronic, or What Stage
It Is In, and Prove, ENTIRELY AT
MY OWN EXPENSE, That
It Can Be Cured.

Curing catarrh has been my business for years, and during this time over one million people from all over the land have come to me for treatment and advice. My method is original. The treatment is both local and constitutional effecting a cure by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days time that my method is quick, sure and complete because it rids the system of the poisonous germs that cause catarrh.

Send your name and address at once to C. E. Gauss, 4882 Main St., Marshall, Mich., and he will send you the treatment referred to. Simply fill in the name on dotted lines below.

.....
.....
.....

To the Missouri Brotherhood —Special

G. D. Edwards who has had charge of the campaign on behalf of the endowment of the Bible College of Missouri at Columbia is ill with typhoid and the enterprise that he was leading falls upon others.

Dean Charles M. Sharpe at the request of the Executive Committee of the Bible College Board has laid aside for a few weeks his proper work upon the educational and administrative side of the school work and will devote himself to the endowment movement. The churches and ministers of the state are earnestly urged to render every possible assistance in this crisis of our educational interests. We appeal to the brethren of the state who are financially able to come to the rescue of this cause and to those who are not so largely blessed in the things of this world we appeal for their smaller offerings.

It is the plan to hold in as many of the churches as possible during September rallies for the object in view. Bro. Long's generous proposition must be met by October 1. If it is not the cause of Christian Education will be set back for many years in our state. It is no time for trifling. Let every one help and help now.

Dr. Z. S. Loftis Is Dead

A cablegram has just been received from Batang, border of Tibet, announcing the death of Dr. Z. S. Loftis, missionary of the Foreign Society, who had only reached the field. He died of small-pox and typhoid fever. It will be remembered that he went out last October. He stopped for a short time at Nankin, China, and left there February 19 for his long journey of more than 2,000 miles. He reached Ta Chien Lu May 24, and wrote that he would continue his journey and reach Batang about three weeks later. He must have reached his destination, therefore, about June 20.

This is sad news indeed at the mission rooms and will be shared by all our churches. This news will be a heavy blow to his lonely and aged mother and to the four missionaries who had looked forward so long and anxiously for his arrival. He was the living link of the Vine Street Church, Nashville, Tenn., P. Y. Pendleton, minister, where he lived. This message will fill the whole church with deepest sorrow. They were very much devoted to their missionary.

This is a strange Providence, which we are unable to interpret, but the God of all nations knows best and he may overrule the great loss to the furtherance of the gospel among the Tibetans.

It was a long, lonely, dangerous journey from Shanghai to Batang. It is the farthest interior mission station in the world. It is eighteen days from Ta Chien Lu, the nearest post office. The cablegram had to be sent to this point to be transmitted by way of Shanghai.

Dr. A. L. Shelton of Batang calls for another man to take the place of the fallen hero. Who will go?

Dr. Loftis was a well equipped man for his duties. He had been a student of missions for many years. He pursued his journey to his station with cheerfulness and joy. He will long be remembered by his numerous friends. The grave of this good man at Batang calls loud to the four missionaries there on "the roof of the world"—J. C. Ogden and wife and Dr. A. L. Shelton and wife and three children.

A. McLean, President.

Church Extension Notes

It will delight the souls of good Christians to have a part in the Annual Offering for Church Extension which begins Sunday, September 5. Please do not forget that the Board has promised over \$200,000 in loans to 183 congregations. We must pay many of these with our Annual Offering.

Last week the Board of Church Extension received an Annuity gift of \$2,500 from a

brother in Nebraska. This makes \$5,000 given by this brother, and is the 255th gift on the Annuity Plan. Our Church Extension Annuity Fund now amounts to \$249,333. Our Centennial aim is to reach \$300,000 of an Annuity Fund by October 11.

Do not fail to order your supplies for the Annual Offering. Do so at once. Bring the matter to the attention of your elders. Pray and plan for the greatest offering your church has ever made. Let this coming September Offering be the most general and generous we have ever made to Church Extension; 163 congregations are appealing now for money with which to build. Many of our missions have made it a centennial aim to get a church home this year. Let us help them.

If every preacher and elder in our great membership could spend a month in the Church Extension office and read the appeals for aid and try to frame encouraging answers to these appealing homeless brethren, they could not fail to inspire their people to give in the forthcoming Annual Offering. We refer to appeals that are absolutely needy and worthy—churches that cannot borrow on the ground to complete their buildings and cannot built without borrowing. They want help to help themselves.

An Appreciation

When James Small was called to the pulpit of the Independence Boulevard Church, to serve during my six months absence, there were some who doubted the wisdom of the choice. None doubt now. Though "in the field" Bro. Small has student ways and his sermons were as fresh as sea breezes. He preached and most acceptably by his tireless work forwarded all our ministries. Genial, kindly, big hearted, guileless as a child, tender like a woman, he won the hearts of our people. We are content—all save the indefatigable George P. Taubman, the minister superintendent of our Bible-school, who not even satisfied with the high summer average of 800 in the school is planning for a campaign that shall bring us to—wait and see. George H. Combs.

SURE TO ASK

The Kind of Coffee when Postum is Well-made.

"Three great coffee drinkers were my old school friend and her two daughters.

"They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor.

"I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.

"I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Illinois Christian Missionary Convention

Eureka, August 30, to September 2, 1909.

The Christian Century wishes to urge upon its readers the necessity of attending the meeting of the Illinois Christian Missionary Convention this year. Of course you are going to the Centennial Convention, but this will not discharge your duty to your own state. Then you will want to visit Eureka, the home of the Illinois College of the Disciples. The Eureka Church of which David H. Shields is now pastor is one of the great churches of the Brotherhood. She has a magnificent Missionary record, giving more for missions than for her work at home. The Eureka people are hospitable and are making every preparation for your coming. The program of the convention was published in full in the Christian Century last week. The Christian Woman's Board of Missions holds its meeting, Monday evening, Tuesday morning and afternoon, and Wednesday morning. President McLean makes the address Monday evening. Tuesday morning there will be the business session and an address by Mrs. M. E. Harlan. Tuesday afternoon, the annual reports, showing the work during this Centennial year, and an address by Mrs. Catherine Lindsay. Wednesday morning the election of officers.

The meetings of the Illinois Christian Missionary Society, Tuesday evening, Wednesday and Thursday will not lack in interest. The first address is by J. H. Gilliland, president of the convention. Wednesday morning, the reports of the year's work, by J. Fred Jones, W. H. Land, W. D. Deweese, J. P. Darst, and H. H. Peters. With short addresses by W. D. Ward and Theo. F. Hall. Wednesday afternoon, the Educational Association, which is just now working so hard for Eureka College will hold its meetings. There will be addresses by Mrs. Crawford, A. J. Elliott, H. H. Peters, F. W. Burnham and others. Charles Bloom's address on Evangelism at this hour, will be of vital interest. O. F. Jordan, with his illustrated lecture on "Boulevards and Slums of Chicago," will doubtless give to many a new insight into the possibilities and difficulties of the work of the churches in that great city. Thursday morning the delegates will have the opportunity of hearing, N. S. Haynes, former pastor at Eureka, and W. F. Turner, the new pastor at Peoria. And so the program continues until the last hour Thursday evening, when President Crossfield of Transylvania University gives the Educational address. The Disciples of Illinois are rounding out a great Centennial year. Many interests of the second century of their growth call for consideration at Eureka this year.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLUMYER  **CHURCH BELL CO.**
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Joy and Praise

By WILLIAM J. KIRKPATRICK and J. H. FILLMORE.
A new collection of the brightest and prettiest Sunday-school songs you ever heard. A returnable sample copy mailed for examination. Bound in cloth. 256 pages. Price, \$25.00 per one hundred.
FILLMORE MUSIC HOUSE 424 Elm St., Cincinnati, O., or 41-43 Bible House, New York.

A Warning

Midland, Texas, Aug. 9, 1909.

With sad and disappointed hearts and realizing that this will bring sorrow to many brethren who have known him, we, the elders of the Church of Christ at Midland, take this method of announcing that Volney Johnson, formerly pastor of the Christian Church in Amarillo, El Paso and Midland, Texas, has committed a sin against God, the church, and his family and friends that has prompted the local congregation to withdraw fellowship from him, and its officials to send this warning to our churches. Deserting his wife and daughter, he left Midland for parts unknown taking with him a young woman of this place, with whom, as he confessed, he was madly in love.

In committing this sin he has compromised the holiest of interests, wrecked two families and brought grief to hundreds, who hitherto have believed him to be one of the purest men in the Christian ministry. Believing it a duty, we issue this warning to our brethren, and are sending this notice to the various papers of our brotherhood.

(Signed) T. B. Wadley.

Bure Holloway.

Elders, Church of Christ, Midland, Texas.

Durant, Oklahoma

Work under way on the construction of the new Christian Church, which was discontinued last year on account of the money panic. The new building will occupy one of the best building sites in the city, and when completed will be one of the most elaborate and best arranged church edifices in this section of the state. The estimated cost is \$20,000.

The congregation is a comparatively small one, embracing only about 150 members, but it includes some of the most influential families in the city. The building of the church is largely due to the untiring efforts and energy of the pastor, A. E. Ewell, who launched the movement for the new church soon after coming here early in 1907. Rev. Ewell is one of the ablest ministers in the Christian Church in Oklahoma, and served with distinction as member of the last Legislature, devoting special effort toward the location of the Southwestern State Normal in Durant.—Durant News.

"The Athens of the Ozarks"

We have a number of country and small town churches in this delightful section of the state that could be supplied by young men, who have had experience in the active work of the ministry. We want men that have had not only some experience as preachers but who have had some work in Bible study. I am arranging to give two studies in Biblical History and Literature this year, beginning with September or October. These studies will be open to all students. The State University offers great advantages to such students. The tuition is only \$5.00 per year, living in the boarding houses and dormitories is quite reasonable. The school is a thoroughly up-to-date, well organized university in every particular.

I shall be glad to hear from those who are thoroughly capable of caring for small churches and are willing to do some hard work for Christ and His kingdom.

W. S. Lockhart,
First Christian Church,
Fayetteville, Ark.

Adult Bible Class Grows

1909 has proven a wonderful year in Adult Bible Class development. On January 1, there were 2,978 classes with an enrollment of 96,743. June 25, 1909, there were 7,397 classes with an enrollment of 214,119. The number of classes almost trebling and the enrollment more than double. These are the figures for all denominations. Our own report is very encouraging. January 1, 1909, we had 453 classes with 15,304 enrollment. March 25, 1909, we had 954 classes with 28,212 enrolled. June 25 we had 1,749 classes with an enrollment of 50,320. Thus, in six months, our number of classes has al-

most quadrupled, and the enrollment has more than trebled. A study of the reports by denominations reveals the fact that we are still in the lead. We are increasing not only in the number of classes but what is more important in the number of pupils enrolled. We have had no difficulty in maintaining first rank. This should not be simply a matter of pride to us but a matter of obligation, for we are set as no other people for the study of the Word of God, and one of our Centennial aims is "The Whole Church in the Bible-school." 1,749 classes with an enrollment of 50,320 indicates that we have only begun the work of enrolling our adult church membership in our Bible-schools. Subtract 50,320 from 1,250,000 and the result will indicate the task to which we must set ourselves. The following states report gains: Ohio, Illinois, Indiana, Kansas, Kentucky, Nebraska, Pennsylvania, Oklahoma, and Washington. Three states report a loss in the number of classes organized: Missouri, California, West Virginia.

Mrs. Meigs, to be Matron of Wharton Memorial

Mrs. F. E. Meigs, of Nanking, China, will assume the duties of matron in the Wharton Memorial Home, Hiram, Ohio, at its opening this fall. This is extremely fortunate. Her residence of twenty years on the mission field will give her a sympathetic insight into the problem of the care of the children of missionaries and will inspire confidence in the parents who must entrust their children to her oversight. She brings to the task also her own experience both as a teacher and a mother.

A local committee of management has been appointed by the Foreign Christian Missionary Society. The members are Prof. B. S. Dean, Mr. M. E. Baker and Mrs. Miner Lee Bates. Under their supervision the work is progressing rapidly in making the home ready for occupancy by October first.

The fund for this important institution is still much short of what is needed and the appeal is made to the Brotherhood to send contributions. They should be directed to the Wharton Memorial Home, Hiram, Ohio.

THREE REASONS

A Boston woman who is a fond mother Each with Two Legs and Ten Fingers. writes an interesting article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4 and 2 years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would be given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weakened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

The Prospectus, now being sent through the mail is a thing of beauty. To those who read it and preserve it, it will be a joy forever. It is a splendid specimen of the printer's art, and reflects great credit upon our Centennial Secretary, Bro. W. R. Warren, who conceived it, arranged it and pushed it to completion. It is full of information, relative to Pittsburgh, how to get there, what to do when there and how one will be entertained while there. It tells the story of the Centennial Campaign, and also that the Restoration cause in Western Pennsylvania. It has a recital of the convention plans and arrangements and has much to say relative to the program. It tells of Pittsburgh's hotels and restaurants, and has much of interest relating to the varied industries of the city and closes with a description of a number of pleasant excursions that may be made out and away from the city.

You will want a copy of this prospectus. But if you expect to get one you must write for one immediately as there were only 100,000 printed and the supply will soon be exhausted. Write to the Publicity Man, whose name is signed to this article and he will see that you receive one as quickly as Uncle Sam can bring it to you.

Declaration Day.

A people who insist so earnestly upon the supremacy of the Bible would naturally be expected to be enthusiastic champions of the Bible-school. No people have made so much progress along this line within the last few years. No little credit for this revival of interest is due the Centennial propaganda. "All the church and as many more in the Bible-school," has proved a stirring war cry. That it is no chimerical idea is proved by the number of schools which have reached the goal. There is room for even a greater victory. It is suggested that in order to make the Bible-school sessions of the Centennial glow to a white heat, a new endeavor be made all along the line to reach this aim. Nothing but the best is worthy of us as a people. To add interest to the fall campaign and to increase the Centennial enthusiasm, the General Committee has issued a handsome two color streamer upon which is printed the Bible-school aim, which they are sending out, postpaid, for half a dollar.

Items of Interest.

There has just been received from Brother A. P. Frost, father of Miss Adelaide Gail Frost, a most interesting photograph of Alexander Campbell. This photograph was given to Brother Frost by our brother Ira J. Chase, formerly governor of the state of Indiana. Brother Chase received it from Mr. Johnson, brother-in-law to Isaac Errett. It was taken on the occasion of Mr. Campbell's last visit to Pittsburgh. In connection with this photograph there is another very interesting one, of Sarah Hanen, who was baptized. Each of these rare and valuable Luse, the same day that Mr. Campbell was baptized. Each of these rare and valuable old photographs has been reproduced and will be presented in the Centennial Program now on the press in Boston, Mass.

In the Centennial Program which will be full of good things there will be short history of Pittsburgh, by that eminent author and distinguished critic, Col. Samuel Harden Church. Col. Church is the grandson of Walter Scott on his mother's side and the famous Samuel Church, of Allegheny on the side of his father, who did much in the early days of the Reformation to establish the church in Pittsburgh. In fact, Samuel Church donated the first tract of ground really owned by the early disciples and built the first church in Allegheny in which he preached for a long time. Now his grandson, Col. Church, is walking in the footsteps of the pioneers and shows in the twentieth century how the good deeds of the fathers are visited to their children's children.

Professor W. B. Taylor of Bethany, West Virginia, has forwarded to the Centennial headquarters three very interesting photographs. The first two are those of Dr. and

Mrs. J. T. Barclay, our first missionaries to Jerusalem. Dr. J. T. Barclay is the honored father of Dr. J. J. Barclay now of Bethany, who married Decima, the tenth daughter of Alexander Campbell and was for years our United States Consul at Cyprus, Jerusalem and Damascus. The other photograph is that of Dr. R. Richardson, the eminent biographer of Alexander Campbell, to whom all of our people owe a debt of gratitude for his masterly work. These photographs will be reproduced in the program and will make it of special interest to all who are concerned in the origin of the Restoration movement.

Finally brethren: Don't forget to make earnest prayers for all who have to do with the convention in any way. We may have the crowds, that is assured; we may have the enthusiasm, that is undoubted; we may have the good addresses, that goes without saying; but unless we have the Spirit of the Lord Jesus with us our gathering will be in vain. Let us remember that "it is not by

Gives a Fine Finish to Starched Things

Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.



Pure Refined PARAFFINE

applied hot is the surest way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

STANDARD OIL COMPANY,
(Incorporated).



THE CHURCH OF CHRIST

By a Layman.

TENTH EDITION SINCE JUNE, 1905

A history of Pardon, the evidence of Pardon and the Church as an Organization. Scriptural Discussion of Church Fellowship and Communion. **THE BEST EVANGELISTIC BOOK.** "No Other Book Covers the Same Ground." Funk & Wagnalls Company, Publishers, New York and London, Cloth Binding, Price \$1.00 Postpaid. Write J. A. Joyce, Selling Agent, 109 Russell Block, Pittsburg, for special rates to Preachers and Churches.

Chicago Headquarters at Pittsburg

The Hotel Henry has been chosen as Headquarters for Chicago people at the Centennial Convention. This is one of the best hotels in the city. Rates for the convention are \$1.50 per day European plan, and \$2.50 with two in a room. Prices range higher for rooms with bath. The hotel has a beautiful lobby where convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg.

Chicago will be glad to be host to friends from all parts of the country who wish to stop at this hotel.

It is not one day too soon to make your reservation. We predict that hotel accommodations will soon be exhausted.

Write the Transportation Manager, Rev. O. F. Jordan, 1022 Sherman Avenue, Evanston, Ill., concerning rooms and also concerning

The Christian Century Train

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

Oklahoma Christian University

Enid, Oklahoma.

Twelve Schools and Colleges in successful operation:

1. The Preparatory School.
2. The College of Liberal Arts.
3. The College of the Bible.
4. The School of Church Workers.
5. The College of Music.
6. The College of Business.
7. The School of Oratory.
8. The College of Teachers.
9. The School of Fine Art.
10. The Post Graduate School.
11. The Correspondence School.
12. University Hospital and courses for Professional Nurses.

Special Courses to Suit the Student.

Fine buildings, excellent equipment. One of the best educational plants in the Southwest. Large and experienced Faculty. Splendid student body; 311 students enrolled the second year. Intercollegiate debate won three times in succession. Co-operative board at actual cost. The cost of tuition, board, room heated and lighted, need not exceed \$150 in the Preparatory Department, or \$160 in the Collegiate Department.

Attend College in the land of boundless opportunity. Send for Catalog to

E. V. Zollars, President, or
Emma F. Harshorn, Registrar.

might nor by power but by my Spirit saith the Lord." Let us remember too that all God's promises are based on the fulfillment of human conditions. Let us fulfil those conditions, let us do much knee and closet work, so shall we come to a Centennial that will not alone be a Centennial celebrating a wonderful one hundred years, but a Centennial that will inaugurate the greatest season of spiritual refreshment this country has ever known. BRETHREN PRAY FOR THE CONVENTION, ITS WORKERS, ITS VISITORS AND ALL WHO IN ANY WAY SHALL BE INFLUENCED BY IT.

Sincerely yours,

John Anderson Jayne,
Chairman Publicity Bureau,
203 Bissell Block, Pittsburgh, Pa.

B. S. Church Extension Fund

Every pupil in every Bible-school ought to know that for the past three years the Board of Church Extension has quietly gathered what is called the Sunday-school Named Loan Fund. The purpose of this is to provide a fund of offerings from Bible-schools to erect churches in needy fields.

In most missionary fields the Bible-school is recognized as having a place of fundamental importance in evangelizing the community. Church architecture is giving more and more attention to the erection of build-

ings adapted to Bible-school needs. The Sunday-school Named Loan Fund is very useful just here. It will be possible as this fund increases for many a church to begin with a model Bible-school room and from the increasing Bible-school grow into a church which will be able to complete a suitable building.

During the year 1908-1909, 112 schools in twenty-six states had a share in the Sunday-school Named Loan Fund. The offerings amounted to \$552.18. The total amount in the Loan Fund up-to-date is \$1,461.46.

This fund has already built three churches, one at Rexford, Kans., another at Fairview, Oklahoma, and a third at Fayetteville, Ark.

These churches could not have been helped but for the liberality of the Bible-schools. This fund should be enormously increased during the month of September, so that many another waiting church may have a home.

The Church Extension Board is asking each Bible-school in our brotherhood for one of its regular offerings during the month of September to be sent to the corresponding secretary, George W. Muckley, 500 Water Works bldg., Kansas City, Mo. This request is so reasonable and the cause is so worthy that every Bible-school should participate promptly and joyfully.

Marion Stevenson,
National Supt. of Bible-schools.

Sulphur Water Baths

At Little Cost

Effective sulphur-water baths may be made at little cost with warm water and

Glenn's Sulphur Soap

Excellent for rheumatism, hives, heat rashes and many chronic skin diseases.

All druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.



BOVEE FURNACES

At Manufacturers' Prices

Save one-half of the cost and more than one-third of the fuel. Send for catalog and plans. BOVEE FURNACE WORKS, 70 Cedar St., Watertown, Ia.

DRAKE UNIVERSITY

STANDARD IN EVERY DEPARTMENT

Drake University is twenty-eight years old, has ten buildings devoted exclusively to school purposes, enrolls more than 150 instructors and an annual attendance of more than 1,800 students. It is located in the best suburb of "Beautiful Des Moines" with easy access to every point of educational and religious interest in the city. Its library facilities are unexcelled in the West, living expenses are moderate, and opportunities for remunerative employment are unusually good.

FALL QUARTER OPENS SEPTEMBER 20, 1909.

COLLEGES AND SCHOOLS

COLLEGE OF LIBERAL ARTS—Course of four years, leading to the degree of A. B., Ph. B., or S. B. Courses leading to the Master's degree.

COLLEGE OF THE BIBLE—Course of four years, leading to certificate. Graduate course, leading to degree of D. B.

COLLEGE OF LAW—Three-year course, leading to degree of LL.B.

COLLEGE OF MEDICINE—Four-year course, leading to degree of M. D. Two-year course in Pharmacy.

COLLEGE OF DENTISTRY—Three-year course, leading to degree of D. D. S.

COLLEGE OF EDUCATION—Course of four years, leading to degree of Ed. B. Two-year courses for Grade, Primary, Kindergarten and Domestic Science teachers. State certificates granted without examination.

COLLEGE OF FINE ARTS, INCLUDING:

Conservatory of Music.

School of Painting and Drawing.

School of Dramatic Art.

THE UNIVERSITY HIGH SCHOOL, including Classical, Scientific and Commercial Courses.

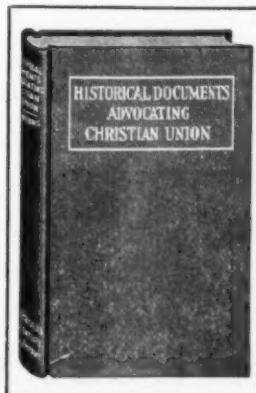
SPECIAL COURSES—Courses for Music Supervisors, Drawing Supervisors and for teachers preparing for certificate of any grade. Special music courses for children.

Graduates of Drake University rank high socially, professionally, and in the business world. Their influence is world wide, for they are prepared to solve world problems.

FOR CATALOG OR FURTHER INFORMATION, ADDRESS, The President, Drake University, Des Moines, Iowa

1809 THE CLASSIC CENTENNIAL BOOK 1909

Historical Documents Advocating Christian Union



THE BEST BOOK EVER PUBLISHED

Giving evangelical Christians a clear understanding of the Disciples of Christ. The Historical Documents contain epoch making statements of such men as Barton W. Stone, Thomas Campbell, Alexander Campbell, Isaac Errett and J. H. Garrison.

One Hundred Years pleading for Christian Union, packed in one compact volume of nearly four hundred pages, beautifully bound and illustrated. Gilt top and gold stamping.

NOTE

This Book is published in the interest of Christian Union. It is not a money making venture. It is a \$1.50 book. Cash should accompany orders.

CONTENTS

The Last Will and Testament of the Springfield Presbytery.

Barton W. Stone

The Declaration and Address.

Thomas Campbell

The Sermon on the Law.

Alexander Campbell

Our Position.

Isaac Errett

The World's Need of Our Plea.

J. H. Garrison

Historical Introductions.

Charles A. Young

SINGLE COPY \$1.00 THREE COPIES \$2.00 FIVE COPIES \$3.00
THE NEW CHRISTIAN CENTURY CO., 708-714 East Fortieth St., Chicago.

THE CHRISTIAN CENTURY SPECIAL

CHICAGO TO PITTSBURG VIA Pennsylvania Lines

(FAN HANDLE ROUTE)

ACCOUNT

CENTENNIAL CELEBRATION of the CHRISTIAN CHURCH

Will leave Chicago, Union Station, 8:00 a. m., Monday, October 11, making a quick run to Pittsburg.

Train will carry dining car serving meals a la carte.

Fare for the round trip, \$14.25.

Tickets on sale October 10, 11, 15 and 16, return limit October 25, 1909.

Train will run via Englewood, stopping at that station, Grand Crossing and South Chicago. No other stops to pick up passengers.

For further information call at City Ticket Office, 248 South Clark Street, or

ADDRESS

C. L. KIMBALL, A. G. P. A.,

NO. 2 SHERMAN STREET.

CHICAGO, ILLINOIS

We Want A Representative OF THE CHRISTIAN CENTURY In Every Church In The Land

Man or woman—energetic—preferably one who shares the ideals of this paper. We will make it a financial object to you to work for us.

For the next thirty days we can make a special offer by which a live representative in a local community can earn

A Round Trip Ticket to the Centennial Convention From your Home to Pittsburg.

Any wideawake person, living within 2,000 miles of Pittsburg can easily fulfill the terms of this offer. Many pastors will be interested in this offer, either for themselves or for some capable person in their church. In answering this advertisement, please state what the special convention rates from your home to Pittsburg will be; your railroad agent will tell you. Address

THE NEW CHRISTIAN CENTURY CO., 235 E. 40th St. Chicago

